

The Nation.

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The Week.

MR. S. B. CHITTENDEN has agreed with General Butler to submit a test case to the Supreme Court to decide the question whether the Treasury has a right to reissue in time of peace legal-tender greenbacks once redeemed. It is proposed to tender in payment of a debt greenbacks of the issue of 1878, or of any date since the war, and on the creditor's refusing to receive them and bringing suit, to plead the tender and then go up to the Supreme Court on a demurrer. It has been objected to this proceeding that if the Court declares the reissue constitutional nothing will be gained by the opponents of Government paper, while the inflationists will be greatly encouraged. If, on the other hand, the Court declared the reissue unconstitutional, the notes now outstanding would cease to be legal tender, and the reserve of \$140,000,000 now held in this form by the National Banks would cease to be available for that purpose. The banks would, therefore, be compelled to carry them to the Treasury for redemption, and thus relieve the Secretary of nearly all his gold and force him to suspend, and the result of this would be a financial crisis of a very serious kind. But this objection seems to be something in the nature of a phantom. The banks would not need to go to the Treasury for gold, or to treat their paper reserves as invalid, unless the Treasury forced them to do so, for the law says that in case the reserve of any bank falls below the legal proportion "the Comptroller *may*, with the concurrence of the Secretary of the Treasury, appoint a receiver." The Comptroller, therefore, and the Secretary too, having discretionary power in the matter, would let the banks alone.

If these reissues by the Treasury are lawful, the country ought to know it once for all; if they are not, they ought to be stopped. The effect of an adverse decision of the Court would be to declare unconstitutional the act of the last Congress directing their reissue, to force the Secretary to cancel all greenbacks which he redeems, and to deprive those outstanding, of later date than 1866, of their legal-tender quality. But this would cause no practical inconvenience, because as long as they are redeemable in gold nobody would refuse them in payment of a debt, and, in fact, it is just possible that as the redemption of them went on they would come to bring a slight premium, owing to their convenience. No question in politics to-day is more important than the withdrawal of the Government from the banking business. It has in it the seeds of endless jobbery and corruption and extravagance, of which we have just had a foretaste in the Pension Bill, and the number of currency schemes which it would keep afloat in politics would give the politicians in and out of Congress greater power of depressing and disturbing trade and industry than they even now possess, and they possess much.

Judge Rives, of the Federal District Court in Virginia, seems to be behaving in an extraordinary manner. He has been instructing the grand jury of his court to indict a batch of Virginia county judges for not summoning negroes on the juries in their courts, under the statute which makes any officer who fails to summon any citizen to serve on a jury, "on account of race, color, or previous condition of servitude," guilty of a misdemeanor. Of course the failure to summon negroes on a jury may be on account of race, color, or previous condition of servitude, but as there might be half a dozen other reasons for it, it is impossible to prove the offence except by the officer's own confession. The statute is,

in fact, absurdly drawn. To be effective it ought to prescribe that every jury shall contain a certain proportion of black men, but this the Constitutional Amendment would not have warranted. It is just possible that Judge Rives wishes to expose its inefficacy; but if this is not his design he has been making himself ridiculous. An amusing point, which would have delighted the Schoolmen, has been made by one of the Virginia papers, that as the grand jury which found the bills contained seven black men, this proved that seven white men had not been summoned on account of their race and color. The inference is, in fact, all but irresistible.

In Atlanta, Ga., the other day, a Colonel Alston was instructed by Senator Gordon to sell his interest in a contract for convict labor, which he held in common with a certain Cox, and he sold it for his friend accordingly. The sale displeased Cox, who wished to have the interest sold to another person, and he expressed his dissatisfaction by announcing that he would kill Alston if he did not break the bargain. After some days of threatening the parties met in the State Treasurer's office, and began firing at each other. Alston fell dead, and Cox is in great danger. Alston's uncle was killed in a duel, and his father soon after murdered the killer on the street, and the killer's brother then murdered the father on the street likewise. The heroes of this transaction are, it must be remembered, among the leading men in the State, and yet they have about as much regard for human life as the King of the Zulus. We mention the occurrence as an illustration of a condition of Southern society which many Northern Republicans think they can cure by Constitutional Amendments and Acts of Congress, and by appointing "Stalwart" marshals and postmasters, and which they connect in some mysterious manner with treason and rebellion. Complete amnesty has been granted, they ought now to say; Southerners are restored to all their rights under the Constitution; and yet here is Cox who kills a man because he makes a sale that does not please him.

The Board to investigate the Cheyenne massacre, which assembled at Fort Robinson at the end of January last, has concluded its report. It recommends that no further action be taken in the matter, as it was the evident desire of every one concerned to carry out the orders of the Government in the most effective and yet the most humane manner. The details of the affair, however, as related in the report itself, seem to point to a different conclusion. A large body of Cheyennes, being in great distress, and another having been refused them by other Indians, gave them up, in the spring of 1877, at Camp Robinson. In the following summer, much against their will, they were removed to Indian Territory, where they were coldly received by other Indians and suffered much from hunger, ague, and an unaccustomed climate. Finding life unbearable, as many as still had ponies set out through Kansas and Nebraska for the Red Cloud agency, the young men robbing, murdering, and cattle-lifting on the way. On reaching the Union Pacific Railroad the band divided, and soon after a party under Wild Hog was captured and taken to Fort Robinson. It seems that the soldiers who made the capture were not strong enough to disarm the Indians thoroughly, and a number of arms remained hidden about their persons, which were afterwards used in the escape. They were then shut up together in a building at Fort Robinson for about two months, and the rest is well known. It is a significant fact that these Indians sincerely preferred death to being removed to Indian Territory, and the self-slaughter of many of those who were not killed by the soldiers showed to what despair they had been brought. A few errors of judgment are attributed to the captain in charge of the guard at the time of the flight, but the Board speaks of the "probable

bility that no one else of equal experience or judgment would have done any better," a remark which may easily be true.

Presidential aspirants who are on the alert for "movements" that may endanger their chances at the next Republican nominating convention will do well to keep an eye on Mr. Sherman. His admirers will be able to enumerate among his "claims" not only his successful achievement of resumption, but also his open advocacy and practical enforcement within his sphere of civil-service reform. Among the last executive reports to Congress it was remarked that his alone contained a reference to the subject, and more than a reference—a recommendation that the officers of his department "should have a tenure of office terminable only for cause," as in the Army and Navy, with "increased pay as a reward for long-continued and faithful service." The fulfilment of this is of course beyond his control except to a very limited extent, but he can do, and has begun to do, something to raise the standard of service by rules regulating admittance into it. These, as drawn up by the Collector, Appraiser, Surveyor, Naval Officer, and Sub-Treasurer of this city, and intended for applicants for position in the New York Custom-house and Sub-Treasury, provide that, excepting certain positions of trust and confidence, all admissions shall be to the lowest grade of any group. Applications must be made in writing, and accompanied by vouchers as to character and responsibility, and by a medical certificate as to health and physical aptitude. "Personal importunity will have no weight in favor of the applicant." Upon examination in certain specific branches, the Board of Examiners will certify the names at the head of the list, not to exceed three, from which the nomination will be made. Candidates who have passed a minimum standard of 70 per cent. may have their papers brought into competition at other examinations within a year. There will be three boards in all, consisting of three members each, with alternates, all to be approved by the Secretary of the Treasury. The heads of the several offices will form a Board of Revision and Appeal, for applicants and for members of any examining board as well; and "a number of well-known citizens" will be invited to attend freely the examinations, "and publicly certify their opinion of the thoroughness and impartiality with which they are held." Finally, all promotions will be made "from one grade to the next succeeding or higher one." These rules, which seem both equitable and efficient, will have two years' trial before the Democratic party can interfere with them. It is too much to hope that the "outs" of twenty years would respect so short-lived a tradition in opposition to the spoils system of government.

The prominent part taken by Mr. Conkling at the close of the late session of Congress in the debate on the powers of the two Houses affords another illustration of the way in which his interest in legislation has been stimulated by the loss of his custom-house. As long as he had a custom-house he apparently scorned the ordinary business of his place. It is doubtless very trying to him to find that one branch of human knowledge which he had thoroughly mastered—the Arthur-Cornell question—has become utterly useless, but he must remember that the mental discipline he acquired in mastering it will still serve him in good stead, so that the time he spent over it was not wholly wasted. It would be a graceful bit of courtesy towards a defeated enemy if the Administration were to prescribe the Arthur-Cornell case as a subject for examination to custom-house candidates under the lately revived rules. No young man could, of course, get beyond the threshold of it, but no young man could even wrestle with such a subject without a great increase of intellectual vigor.

The more Archbishop Purcell's failure is examined the worse it appears. He had at first put his estate into the hands of friendly trustees to see if they could get his affairs in order, but Father Edward's book-keeping wholly baffled them. The fullest portion of the accounts consists of memoranda on detached slips of paper, containing hastily written entries of deposits and recurring interest,

and as soon as one of these was filled up it was destroyed and the totals carried forward to a new one. Some of these slips, too, having been in use for thirty years are a good deal defaced, and of the accounts of some poor depositors, who kept none of their own, there is not a trace. On Wednesday, the 5th, Father Edward made an assignment for the benefit of the Archbishop's creditors which covered most if not all of the Archbishop's property, but this has not prevented the bringing of suits to set aside the assignment, which are now very numerous, and even the churches into which the money was put have begun to be attached, and, in fact, the seeds of one of the most wonderful crops of interesting legal questions ever seen are being sown. There is talk of some action by the Church at large to relieve him, but the Church members are mostly poor and the amount of the liabilities is enormous. One Catholic paper speaks scornfully of the persons who are troubled by the affair, and intimates that the money was "lent to the Lord" and that at the Judgment Day Father Edward's accounts will be passed with approval.

Insurance Superintendent Smyth continues to be in hot water at Albany. Resolutions requesting him to resign and a bill to abolish his department have been introduced into the Assembly, and the Governor has transmitted a petition for the Superintendent's removal, on the ground of his having closed up a solvent concern, the Atlantic Mutual Life Insurance Company, now in the hands of a receiver. Mr. Smyth has made a plausible defence of his conduct both as regards this company and the Globe Mutual, of which we spoke last week. It cannot be questioned that the Atlantic improperly deposited a large sum in a private bank in which one of its officers was interested, and could not make good the amount when Mr. Smyth called upon it to do so; and most insurance experts will agree that a company which has reached this pass is not worth the attempt to save it—sooner or later it will go down, and the result be all the more disastrous. But by this rule the bolstering up of the Globe, on which Mr. Smyth prides himself, must equally be condemned, especially after Deputy McCall's emphatic exposure of its scandalous practices. Not only did the Superintendent give it a chance to replace its discredited investments, but he nursed it for nine months under a nominal change of management, and then produced a new balance-sheet, showing a surplus of \$238,332 27, and took pains to compliment the company on its condition and flattering prospects. This service the Globe acknowledges with a grim humor in its reply to the circular issued January 16, 1879, by Mr. Smyth to the insurance companies doing business in this State, in which he asks: "Is State supervision, as conducted in the State of New York, a protection to policy-holders?" The Globe replies: "We have always believed the supervision by the government to be beneficial and a protection to the insured, having the effect to secure honesty and fidelity in the management of institutions engaged in the business of insurance." Smyth is a leading henchman of Senator Conkling, and reached his present position by way of the Post-Office.

The *Evening Post* and the *Times* have both commented in severe terms on the dilatoriness of the Joint Commission charged with the settlement of Spanish and American claims, arising out of the disturbances in Cuba. It has been sitting, they say, nine years, and of the 123 cases before it only 30 have been decided; 17 have been settled; 25 dismissed, and 48 yet remain to be considered. At this rate the *Times* thinks it will not finish the business before 1900, and makes a cutting allusion to Spanish "slowness." The *Post* remarks, with indignant surprise, that the Treaty "actually" contains "no provision which determines its limitation as to time," and talks of its delays as "sickening." Both these esteemed contemporaries will be relieved to hear that the failure to limit the duration of the Commission was intentional; that the Commission was meant to be continuing, if not permanent, in order to relieve both Governments of the labor of discussing the grievances of the American and quasi-American citizens living or holding property in Cuba; that

new cases arise and are submitted to it every month; that it is not more discreditable to it to have been sitting nine years than to the Supreme Court to have been sitting ninety years; and that if it does not finish its labors before 1900 it will be because both Governments find it a useful and efficient body.

Apropos of "esteemed contemporaries," the break-down of the great movement set on foot by the *World* several months ago to put all newspapers in this category is one of the saddest events in the history of journalism. We always felt doubtful whether, in the existing state of journalistic nature, any such scheme was practicable, or would stand the maddening strain of daily mutual comment, and our fears have been only too fully justified by the event. In short, the *World*, which seems to be edited in Heaven, has shared the fate of many other theorists. In a recent issue it was compelled, by the necessities of debate, to resort to the weapons which God and nature had put into its hands, and call the editor of the *Tribune* "truthless Jacob." It met those who criticised its course in so doing by alleging that it had no quarrel with the Terraba and Boruca Indians, "whose chiefest joy it is to gorge themselves for three consecutive calendar days on a mess of decomposed pig." Surely there is a fallacy somewhere in this argument, strong as it seems on the surface.

The New York money market has "hardened" during the week, and rates for all classes of loans have advanced 1 to 2 per cent. The immediate cause of this is the continued reduction in the bank reserve, which has brought the surplus down to \$4,215,725, against \$13,933,825 a year ago. The remote cause was the transfer of legal-tender notes from the banks to the Treasury on account of subscriptions for the United States 4 per cents. and settlements therefor. Foreign exchange has been strong, very near to the specie-shipping point, but no gold has been exported, although the expectation that it would be has not been without influence on the loan market. The advance in the rates for loans has not prevented subscriptions to the 4 per cent. bonds, and enough were taken to warrant the Treasury in notifying the holders of another \$10,000,000 5-20s of 1867 that they will be redeemed ninety days hence. This makes \$260,000,000 of these bonds called in since January 1. Accompanying the last call was a circular giving notice that, after enough more 4 per cents. have been sold to redeem the remaining \$88,000,000 5-20 6 per cents., the 4 per cent bonds cannot be obtained on as favorable conditions as at present. Nor did the advance in the rates for money prevent the successful negotiation of the \$3,000,000 5 per cent. gold loan of the Government of the Province of Quebec. This, as we remarked last week, is the first foreign loan ever offered in New York; the subscription price was 100 and accrued interest; within five days more than three-quarters of the bonds were taken, and the price for the remainder was advanced to 101 and accrued interest. At the Stock Exchange the week has been very dull, but all classes of securities drooped in price. General trade continues to show improvement in volume, and, it is believed, in the resulting profits. Silver was quiet at 49½d. to 49¼d. per oz. in London. Here the bullion value of the 412½-grain silver dollar ranged between \$0.8372 and \$0.8391.

The Gagging Bill, as it has been called, creating a Commission to discipline members of the Reichstag for words spoken in debate—a scheme which Prince Bismarck has stuck to with the greatest tenacity—has been defeated by an overwhelming majority, amid many angry demonstrations from its chief promoter. It is now believed that he will avenge himself by another dissolution. He was supported only by the extreme Conservatives. As a sort of compromise the majority has agreed to the organization of a Commission to examine the rules and report whether they need amendment in order to enable the house itself to check intemperance of language. Old Marshal Von Roon, who may be called the organizer of the present German army, is dead, thus further reducing the small knot of old men to whom Germany owes her military greatness.

The successor of M. Marcère in the French Ministry is M. Lepère, a friend and disciple of Gambetta's, and the Ministry may be said to have been sensibly driven towards the Left by the late crisis. The Committee of Enquiry has reported in favor of the impeachment of the De Broglie-Fourtou Cabinet, having been deeply impressed by some telegrams, apparently preparing for a *coup d'état*, which were sent by the Minister of War, General de Rochebouet, to the commanders of certain corps and divisions, among others General Ducrot. But the Ministry are strongly opposed to the impeachment as likely to plunge them into a troublesome and disturbing business, and Gambetta, if one is to judge from the utterances of his organ, the *République Française*, shares their opinion. In fact, the inconveniences of such a trial have appeared so strong that many of the moderate Republicans have wished the Ministry to make it a Cabinet question and stand or fall by it. The latest reports of the Paris correspondents show that the result of the impending vote on the report is doubtful, with the chances against its adoption. The only other threatening question, the amnesty of the Communists, has been decided favorably by a heavy majority. All persons convicted after the fall of the Commune of offences other than murder or robbery are to be pardoned and brought home from New Caledonia. The Extreme Left made a desperate fight for complete or indiscriminate amnesty, but failed.

The necessity of providing some means of applying the guarantee of the Powers to the execution of the remainder of the Treaty of Berlin is at present occupying the diplomatists, probably under the pressure of France, which has warmly taken up the cause of Greece. The last proposal is to make the ambassadors at Constantinople into a sort of tribunal, with the power of deciding every question by a majority vote. There is as yet no security felt about Eastern Rumelia, the inhabitants of which seem grossly indifferent to "British interests," refuse to be put back even under nominally Turkish rule if they can help it, and clamor perversely for union with Bulgaria. The constitution or organic law offered to the province is undoubtedly very liberal, and contains everything necessary to good government, but it does not satisfy the popular imagination, which will probably be still further excited by the spectacle of a Bulgarian Parliament sitting at Tirnova. A well-informed correspondent of the London *Times* has recently published a thorough exposure of Lord Beaconsfield's stroke of strategy in reserving the passes of the Balkans for Turkish garrisons. He shows plainly, what every one on the spot has seen from the beginning, that in case of another attack by Russia these garrisons would be caught as in a trap, inasmuch as they could be easily turned by way of Sophia, or forced to retreat through a hostile population. Sir Henry Layard has been broken down in health by the difficulties of the work of "reform," and has gone on a prolonged leave of absence. The De Tocqueville scheme of a loan secured by what is left unplugged of the customs duties has been accepted by the Porte, but England and France refuse to appoint the required Commission to receive and apply the duties unless a stronger syndicate than M. de Tocqueville has provided assumes the loan.

The Bulgarian Parliament has met amid great rejoicings at Tirnova, the single chamber of which it consists having been opened by Prince Dondukof Korsakoff. The constitution was solemnly adopted, and the new nation began its existence. The Greek is the established religion, but all creeds are free, and so is speech and the press. The Chamber is to consist of the Archbishop of Bulgaria and half the bishops, of half the judges of the Supreme Court, of half the Presidents of the District Courts and Chambers of Commerce, of deputies elected by the people, one for every twenty thousand inhabitants of both sexes, and as many more nominated by the Prince. Primary education is made compulsory, but there is no provision made as yet for schools. Parliament is to meet every year, but all changes in the constitution are to be made by a convention elected *ad hoc*.

MORE "REVOLUTION."

ACCORDING to that lively but simple patriot, Mr. William E. Chandler, who has been "hanging his banner on the outer wall" in the *Tribune*, the country is on the verge of another attempt at "revolution" by the Democrats, which is, however, to be resisted by President Hayes in a most unflinching manner by the use of the veto power. In consideration of this, Mr. Chandler proposes to forgive Mr. Hayes what has been reprehensible in his past conduct, and even lend him his support and the support of "his sisters, his cousins, and his aunts" in the Republican party. The "revolution" is to consist of the repeal by the new Congress of the Act of February, 1871, as amended by the Act of June, 1872, which provides for the appointment of supervisors of election by the United States courts on the request of ten citizens of good standing in any county or parish or Congressional district. This is really the only piece of Republican legislation looking to the control of elections or the exercise of local police powers which the Republicans now seek to preserve. There is hardly a doubt that the right to control the election of members of Congress was bestowed on the Federal Government by the Constitution, and the only objection worth consideration made to its exercise is that it has been and may be abused; but this objection will lie against the exercise of almost any Federal power. That the Republicans did not intend that this act should be an instrument of abuse or oppression or of partisan advantage is, we think, sufficiently proved by the fact that the power of appointing the supervisors is given to the United States courts, and that they are to be taken from the opposing political parties, and that it was fully discussed. On its face, in fact, the measure has all the marks of fairness and impartiality. Moreover, the power of arrest which was given to the supervisors by the Act of February, 1871, which confined the supervisors to cities of over twenty thousand, was withheld by the Act of 1872, which made them appointable in any Congressional district. In fact, if the Federal Government is to interfere in Federal elections at all, less objectionable machinery for its interference could hardly be provided. If the Democrats repeal it they will commit another of the blunders which have so often robbed them of power when it seemed all but within their grasp, and which they commit whenever they get a chance with a sort of passionate avidity. It is a blunder, too, which, grave under any circumstances, has been rendered doubly grave by the occurrences of last fall in South Carolina and Louisiana. That great frauds were committed in those two States, at least, there is no denying, and that they have seriously injured the Presidential prospects of the party is just as certain. There was only one mode of doing away with their effect, and that was the exhibition of regret for them and of a show of determination to punish them and prevent their recurrence. That no such exhibition was made was bad party strategy, but it was not half as bad as a fierce effort to repeal the one bit of Federal legislation which puts any hindrance in the way of election frauds.

But, then, all this may be true, and yet the action of the Democrats will not be "revolutionary." "Revolutionary," in the mouths of some Republicans, seems to be fast becoming a name for whatever they do not like, and it is used, too, mainly to frighten business men and create a certain amount of excitement for electioneering purposes. It will not be revolutionary for the Democratic majority in this Congress to repeal the Supervisors Act, any more than it was revolutionary to appoint the Potter Committee. Any act that one Congress has passed another Congress may repeal, if it is not an act, like the appropriation acts, absolutely necessary for carrying on the Government. Moreover, the tacking on of the repeal to the appropriation bills, reprehensible as we believe it to be, is no more reprehensible or dangerous, from a merely constitutional point of view, than the mode in which the amended bill was passed in 1872, when we denounced it, June 13, 1872, in terms which we may under the circumstances be pardoned for quoting, inasmuch as they are as applicable, *mutatis mutandis*, to what the Democrats have been recently doing, as they were then to what the Republicans were doing:

"The Senate, the Administration Ring in which was determined to secure some kind of 'force' legislation before adjournment, proceeded on Saturday to violate one of its own plain rules, which forbids the amendment of any appropriation bill by any provision not directly relating to the subject of the bill, by attaching a rider to the Sundry Civil Service Appropriation Bill making the Federal elective law, which is now only applicable to cities of over twenty thousand inhabitants, applicable to all parts of the country on the request of ten respectable inhabitants of the locality. Mr. Anthony, who was in the chair, ruled that this was no violation of the rules, just as the majority of the Robeson Committee declared that the construction of the wording of the act, which was plain as the sun at noon, was something on which lawyers might differ. The result was that the opposition were placed in the position of having either to submit to the rider or defeat the Appropriation Bill, and they accordingly 'filibustered' for hours until a compromise was effected, which sent the bill to the House. Nothing more high-handed has yet been attempted by the majority in either House, and its occurrence so soon after General Grant's nomination by acclamation is not a favorable indication. The amendment which has created all this uproar was at last passed by both houses, but it is likely to prove in practice of such very trifling value, either to the Administration or anybody else, that it is a little difficult to understand the intense and reckless eagerness with which the majority have pushed it. It simply provides that on the demand of ten citizens of good standing, in any parish, county, or Congressional district, prior to any registration of voters or election of members of Congress, the judge of the United States Circuit Court shall appoint two supervisors of election, who are to receive no pay except in cities of over twenty thousand inhabitants, whose business it shall be to be present at the voting and counting, but who shall have no powers of challenge or arrest. The restriction of their function to simple observation constitutes the concession of the majority which finally secured the passage of the amendment. The proceedings attendant on the attempt of the majority to force it on the House were so outrageous that Mr. Kelley, of Pennsylvania, himself an ardent Republican, if there be one in the country, rose in his place and denounced them as 'conduct such as he had more than a score of times sentenced men to solitary confinement and penal servitude for,' when he was on the bench."

What the history of the Act teaches us is not that the Democrats are so very dangerous, but that bad precedents, even when established by good men for good purposes, are very dangerous. When the Republicans had large majorities in both Houses between 1866 and 1873, and were indulging in all sorts of reckless legislation with regard to the South, it was impossible to obtain much attention for the consideration that they were busily forging weapons which the Democrats might some day use against them. The idea that the Democrats could ever again come into power was one, however, which the Republican leaders refused to entertain, so sure were they of holding several of the Southern States. Their dreams on this point have been rudely dispelled, and they are now confronted with Democratic majorities armed with their own weapons, and we fear thoroughly determined to use them. Those who managed the Republican party at that period are, after a brief period of seclusion, again coming to the front and calling on the faithful to rally round them. It is for the faithful to reflect seriously whether there is anything so very brilliant in the history of the party during the eight years of General Grant's Administration as to make them desire to fight the battle over again under the same leadership.

One of the most unfortunate of the precedents of that time—more unfortunate in many respects than the passage of important measures as riders to appropriation bills—was the attempt to solve the Southern problem by the aid of partisan machinery. It would be difficult to conceive of a state of facts calling more distinctly for the preservation by the National Government of the character of an impartial arbitrator or director than that presented by the South at the close of the war. The party in power owed it to the negroes, above all things, to avoid the appearance of seeking party advantage through what was done for their security and elevation. Emancipation on a great scale has nowhere succeeded without the aid of a superior and judicial-minded authority, raised above the suspicion of sinister interest in settling the new relations of the masters and the freedmen. This is the part the home governments have played towards the negroes in the West Indian Colonies, and the part the Imperial Government has played in Russia towards the emancipated

serfs. It was only in the first year after the war that our Government attempted any such rôle. As soon as Congress took the business of reconstruction in hand everybody who represented the National Government at the South, and held his appointment from Washington, whether revenue collector, postmaster, district-attorney, or marshal, appeared on the scene as a passionate partisan, eager above all things to capture votes for the party in power, and to use the newly-bestowed negro franchise as a means of keeping his own place. The result is what might have been expected. The Republican example has not only imposed on the Democrats no respect for the negro vote, and no responsibility for the negro apart from his party value, but has furnished them with plenty of excuses for using the machinery of reconstruction for the furtherance of party ends, no matter how wild or base. The negro, instead of being the ward of the nation, has become the football of politics, and all the safeguards thrown around him by the Republicans are attacked with fierceness, and with a fair appearance of justification, as merely cunning devices for keeping the Republican chiefs in enjoyment of their favorite pastime of dividing the offices. Nor is a better spirit likely to be infused into the conflict by the appearance of the Chandlers and their kind in the arena, calling the warriors to the field with the old tom-tom. The men who are to settle the questions arising out of the war, permanently and finally, must be men of different antecedents and different temper.

ARCHBISHOP PURCELL'S FAILURE.

IT is safe to say that no consequence of the panic of 1873 has been so grotesque, as well as disastrous, as the appearance of a Catholic archbishop in the character of a bankrupt savings-bank. His failure illustrates in a curious way the nature of the mania—for this is the proper word for it—which preceded the crisis and brought it about. His taking about four million dollars of poor people's money and keeping no books of account, or only very imperfect ones, and putting it all, or nearly all, into churches and monasteries and schools—or, in other words, into unproductive and practically unsalable property—is a very singular phenomenon. It is very singular, too, after making every allowance for the reverence of Catholics for high Church dignitaries, that so many people should have been found willing to trust him with their funds and should have believed in his ability to manage them safely. It is true that a feeling of respect for the financial capacity of bishops is diffused through the Church by the absolute control over the diocesan property with which they are entrusted—so absolute, indeed, that we believe they are not called on for any public accounts. The Archbishop's own views on this subject, too, were forcibly set forth in a circular which he issued in 1865 to the clergy of his diocese touching the management of church property. After showing that by the canons, by "the consent of the faithful in all ages," and by the Bible, this management "is confided to the bishops," he goes on to say:

"Fourth. In the discharge of this duty he [the pastor of a congregation, as representative of the bishop] may be advantageously assisted by lay counsellors selected from among men of the congregation of well-known piety, probity, intelligence, prudence, and peaceableness. The evils done the Church in the United States in times past, and the scandals given by lay trustees, have caused the Holy See and all the true friends of religion to look with disfavor on the appointment of laymen as managers of church funds. Hence it is only when care has been taken to guard against unreasonable and vain pretensions and unwarrantable assumptions of authority and dictation on their part that such appointments are allowed. They are not the owners or controllers of ecclesiastical property; they are not the representatives of the congregation, as has sometimes been supposed, but simply the assistants of the pastor in the care of the temporal affairs of the congregation."

Still, the knowledge that the Archbishop had become liable for interest on an enormous sum must have been widely spread for many years, and spread, too, in a community which is tolerably well informed, even in its most ignorant strata, about the conditions on which money can be made productive and repaid when called

for; and this without exciting alarm. There is nothing in the relations of the Catholic clergy to their flocks that will account for this. The Church, especially since she lost her vast endowments, would doubtless have gladly undertaken in various countries the function of keeping and managing the savings of the poor, if there were among the faithful any strong general confidence in the financial capacity of the clergy; and this we think is true in spite of the prohibition in many dioceses of the receipt of loans or deposits by the parish priest. In fact, considering the readiness which she always has shown to undertake any duties which seemed likely to give her influence, the inference that she would have widely engaged in the banking business, if people had been willing to resort to her for this purpose, is not an unfair one. The clergy have shown great ability in accumulating church property and in managing it for church purposes, but this has not, somehow, satisfied the world that they are good financial advisers or good persons to hold money "on call."

The secret of the Archbishop's success in procuring deposits undoubtedly lay in the state of mind on the part of the public, and on the part of the lay financiers, which made possible the enormous investments in railroads during the seven years preceding 1873, and which during the same period plunged so many cities and towns into the work of making "improvements." His mental condition when receiving the deposits and promising interest on them was probably, in its vague hopefulness and dislike of dry investigation, very like that of the speculators who sold the bonds of all the now bankrupt railroads. He did not clearly know how he was to provide the interest, nor they where the earnings on which they relied were to come from; but it was "in the air" that all would go well, and that real estate would rise and traffic grow and population increase and the good times never end. Between 1870 and 1873 a large number of speculators really believed that an issue of bonds would make business for a railroad; that a bond was not simply an evidence of debt but a creator of wealth. The editors of the religious papers had a feeling about a well-engraved bond somewhat like that of the Bishop of Gloucester about the effect of the Afghan war on the people of India—that if it were sold at eighty cents on the dollar it would in some manner, however obscure or indirect, tend to the spread of spiritual truth. In those days the last thing a man did was to probe anything to the bottom. The investors mostly had a financial adviser of a sanguine disposition in whom they believed implicitly, and he in his turn was satisfied that his scheme must be a good thing because so many people were willing to put money in it. The Ohio people who carried their savings to the Archbishop doubtless in the same way were satisfied that he and Father Edward, had the means of making it pay or they would not take it, and he and Father Edward were doubtless persuaded, on their part, that they must be competent to take charge of it or people would not bring it to them. Any little doubts that may have risen in their minds were perhaps quelled readily by the contemplation of the glorious work the money was doing for the Church. But all the Masses that can be sung in all the churches in America will not suffice to drown at the Supreme Tribunal the cries of the poor whose hearts have been broken and whose trust in their fellow-men has been shaken by this tremendous calamity. Nothing in the affair is more extraordinary, in fact, than the amount of sympathy expended on the "saintly Archbishop" and Father Edward, and the amount of solicitude expressed for the possible effect of the affair on the credit of the Episcopate, compared with the amount of concern shown for the unhappy crowd who surround the doors of the Archiepiscopal residence bewailing the loss of what to a large number of them must have been their sole defence against an old age of destitution.

The truth is that nothing in the financial crisis through which the country is now passing has been so unfortunate as the blow it has given to the prudence of the poor. To create this prudence is or ought to be one of the chief objects of government and philanthropy. The civilization of a country is high or low according to the amount of it which is to be found within its borders. To en-

courage the poor to save and to deny themselves in seasons of prosperity, is to promote the national welfare in the highest and best sense, as it is to raise the character of the people. The result, therefore, of the panic which is most to be regretted is not the bankruptcy of traders and corporations, and the losses of the professional classes, serious as these things are, but the diffusion among the frugal and industrious workingmen and women, through the breaking down of savings-banks and insurance companies, of the feeling that there is no use in saving, inasmuch as there is no one to whom they can safely entrust money after they have saved it. The dismal process of destroying their confidence was begun on the poor negroes by the Washington Ring in the Grant period, when they plundered the Freedmen's Savings-Bank with the thoroughness and audacity of burglars. It has been continued since by the widespread breakdown of savings-banks and life-insurance companies, largely through fraudulent management, and it may be said to have received the finishing touch in the failure of an archbishop for \$4,000,000, without intelligible accounts. The worst of this mischief is that it cannot be all seen. It will drive, and has driven, thousands into habits of improvidence, and into bitterness against the whole social order under which they live, and yet they will make no sign and give no minister or philanthropist an opportunity of touching the source of their recklessness or despair.

HOW PARIS IS GOVERNED.—II.

PARIS, February 21, 1879.

THE exact relations of the Imperial or Central Government to the Municipal Council of Paris, which I described in my last letter, could not be better exemplified than by a curious incident which has just taken place and which has excited much attention. A great change has come over the temper of the Municipal Council since the resignation of Marshal MacMahon. The Councillors, being elected by universal suffrage in Paris, are, with few exceptions, of the most advanced radical school; but under the last Administration they were checked in every direction by a very firm Prefect of the Seine. A new Prefect succeeded the Prefect who had remained under MacMahon for six years, and the Councillors tried at once to overstep the limits of their prerogatives. They passed two resolutions of great importance; one of them was a vote of one hundred thousand francs, which were to be taken out of the municipal taxes and given to a voluntary committee of help for the Communists who will soon come back from New Caledonia; the other resolution was a vindication of the Municipal Council, tending to place the Prefecture of Police under its direct control.

On the programme of the party which is now in power is what is called the amnesty. A law of amnesty has been brought before the Chamber; this law is still discussed in what we call the bureaux; the report on the law has not yet been read; the vote has not been taken on this measure, which tends to free all the men who took part in the Communist rebellion. The Municipal Council, without waiting for the decision of the Chamber and of the Senate, and treating the amnesty as an accomplished fact, voted, as I have said, one hundred thousand francs in aid of the returning Communists. It is not likely that any of them will be back in Paris under four months; the vote of the Council was in reality what we call a manifestation—it was a screw put on the neck of the Chamber.

The Cabinet examined the question, and the Home Minister wrote to the Prefect of the Seine the following letter, which I must translate in full, as it is a curious indication of the sentiments of the Ministers as well of the necessities of the Administration:

"SIR: The Municipal Council of Paris, foreseeing the return to this town of many reprieved individuals who, during the first period of their return, will find themselves without resources, has voted a credit of one hundred thousand francs, destined to come to their help. The object in view is useful. The Government is on its side preoccupied with the best means of satisfying needs which call, for various reasons, for its solicitude. But, in the form given to its vote, the Municipal Council has violated the laws which regulate its action with regard to public relief. The municipal bodies can, undoubtedly, under the control of the central power, dispose of the communal receipts, but they can only do so under the peculiar conditions which regulate the employment and control of the fortune of the community whose agents they are. The law, in its wisdom, while it allows the Municipal Council authority to create resources for the help of the poor, has instituted a special organization for the distribution of these sums. This organization consists of the

Boards of Relief (*bureaux de bienfaisance*) and (in Paris) of the Administration of Public Relief. If a municipal council cannot directly distribute the public money, it cannot *a fortiori* invest with this mission a committee set up outside of itself. The law, the jurisprudence of the Council of State and of the Court of Cassation are agreed in consecrating this principle.

"I could not, without ignoring it and without forgetting the laws of good administration, authorize the credit of which I speak under the form which has been given to it. I beg you to advise the Municipal Council of Paris of this."

On the 18th of February this letter was read to the Municipal Council by the new Prefect; a stormy discussion ensued, and the letter was sent to a special committee for examination. This examination can have no object, as the decision of the minister is final. The credit of 100,000 francs for the Communists must be struck from the budget of the city of Paris; otherwise, it will be in the power of every citizen of Paris to refuse payment of the municipal tax; and the courts would undoubtedly stand by the Central Government, if any such conflict should arise.

I must explain here the organization of public relief in Paris. The law which regulates it is a law of the 10th of January, 1849. This service is under the charge of a director appointed by the Home Minister on the nomination of the Prefect of the Seine. He is, therefore, an officer of the Central Government. He has to organize the hospitals and to distribute the charities to the poor and sick who remain at home. He is legally the guardian of children who are abandoned, as well as of people who are completely mad. He is assisted by a council composed of twenty members, only two of whom belong to the Municipal Council, and who are chosen on a triple list of candidates. His council of surveillance has no executive powers; it can only give opinions on the questions submitted for its examination. But the doctors, surgeons, and apothecaries of the hospitals, having been appointed after examination and after public competition, as well as those who take care of the sick at home, have very independent positions; they cannot be dismissed by the director, they can only be changed by the Home Minister, with the advice of the board of surveillance.

The service of the public relief has an endowment of its own, a part of which is derived from legacies anterior to the French Revolution. It can receive legacies with the permission of the Council of State. It can receive donations. The special budget of this service for 1879 amounts, in the accounts of Paris, to the sum of 24,763,000 francs. The resources of the service amount to 12,723,000 francs; and among these resources we find the *droit sur les pauvres*, which is imposed on all theatres, public balls, public concerts (2,728,000 francs), a duty on the profits of the Mont-de-Piété (496,000 francs), one-fifth of the product of the sale of land for perpetual concessions in cemeteries (310,000 francs). There has always been a great outcry in the theatrical world, since I have known Paris, against the tax on the receipts of theatres, balls, and concerts; a certain percentage of the gross receipts is taken away from the directors of the theatres, and when the impresario fails, which is sometimes the case, he naturally throws all the fault on the city of Paris, which has ruined him, etc. The theatres are places of public amusement, and the tax on them has always seemed to me very natural and very just. Nobody pities much an unlucky impresario, and the three millions which the theatres pay to the hospitals every year are very well employed. All the resources which I have mentioned leave a deficit in the budget of public relief amounting to 12,000,000 francs, which are directly paid by the city of Paris and are included in the municipal tax.

We make a distinction in our relief service between hospitals and hospices; the hospices are asylums for the old, the blind, the incurable, etc. Paris has at present one hospital bed for every 235 inhabitants, and one hospice bed for 231 inhabitants. There are, besides, many poor and sick helped at home, and the tendency of the administration is to increase as much as possible the home assistance. The administration furnishes with this view 4,362,000 francs, out of which 3,423,000 are directly paid to the *bureaux de bienfaisance* of the twenty arrondissements.

These bureaux are very useful institutions; it is always more agreeable to exercise charity directly, but direct personal charity is liable to many errors. The inhabitants of Paris, who receive many calls for charity on account of their wealth, their position, their generosity, are in the habit of sending annually or monthly a certain sum to the *bureaux de bienfaisance* of their arrondissement. Some rich bankers or merchants send every year very large sums to the bureau; when they receive applications for money they send the letters to the bureau, which has confidential agents called *enquêteurs* (inquest-makers), on whose report the small sums are distributed out of the fund kept at the bureau. Each

charitable person has in this way a sort of account-book at the bureau, and has all the advantage of the long experience of the *enquêteurs*. These agents of the administration know every street, every house, almost every family in their district; they can very rapidly detect the difference between real misery and false misery; they can supply very useful information. Some persons will always prefer to give away directly, and to make themselves the necessary enquiries; but the agents of the administration are very discreet; they never reveal the secrets which they know; they have professional qualities which render their services very acceptable to many people, especially those who are very busy. This private budget of the public relief—I mean the budget which arises from personal and almost daily donations to the bureaux of each *arrondissement*—does not figure in the accounts of the city of Paris. I have reason to believe that it is extremely large; I only mention it because, by a clever combination, private charity has been allowed to borrow all the machinery of the public administration. It is to these bureaux that M. de Marcère alluded when he said that the money voted by the Municipal Council could not be spent by a private and irresponsible committee, but could only be paid out to the bureaux of the administration.

I have told how the administration distributes help in families through the agency of its *enquêteurs*, and of its own doctors, surgeons, etc. At the beginning of 1878 there were as many as 43,662 families, composed of 113,317 individuals, inscribed at the *contrôle* of the *bureaux de bienfaisance* (the *contrôle* is the register of the bureaux). This would make one poor to every seventeen inhabitants. But this number would be somewhat deceptive, as there are many old men registered who receive fifty, sometimes not more than ten, francs a year; old women in the same condition, who cannot be said to be absolutely poor. They are relieved, without being miserable. Real, absolute misery is rare in Paris. The relieved families pay on the average a rent of one hundred to two hundred francs. The 113,317 registered individuals are thus distributed: 38,477 women, 23,026 men, 25,207 girls under fourteen years, and 25,607 boys.

In my next letter I will touch on the second point which has made a difficulty between the Government and the Municipal Council, the question of the police.

POPULAR SCIENCE IN GERMANY.

BERLIN, January 23, 1879.

THE distinction which Virchow insisted upon, in his famous München address, between what is to be taught and what is to be sought for, is one long observed by the most scientific German minds. Nothing is more surprising, in coming into more or less intimate personal relations with these men, than to discover in some confidential hour a system of individual conjectures respecting general and ulterior questions of human knowledge, cherished with an enthusiasm which, perhaps, has long animated all their researches, but which, out of reverence for scientific methods which they have long felt with Virchow enjoin a "certain moderation and renunciation of merely personal opinion," have never found public expression. These constitute what Lotze regards as philosophy when he defines it as merely the individual expression of general culture. "The prospect of later bringing to bear the experiences and results of a life of scientific labor upon my cherished but perhaps worthless reserve-thoughts" (*Hintergedanken*), said a young professor the other day, "makes the prospect of old age seem charming in a sense that Cicero could never know." These unfinished and private speculations find expression in Germany not, as formerly, in more or less developed philosophical systems, but in the increasing literature of popular science. The latter here is not, as so often in England and America, a narration of curious facts illustrated by a dexterous use of chalk, by cartoons, and by an array of laboratory furniture, but is more commonly a discussion of the most general inferences and hypotheses, and that with a freedom which puritanism still makes impossible in America, and with a frankness and unreserve which is later often regretted.

An admirable illustration of this may be found in the writings of Prof. Philip Spiller, who died last week at the age of eighty, and whose life was devoted to the study and teaching of natural science. His amazing industry, his wide reading, the fecundity and rapidity of thought shown in his works, have long made him, as a German review styles him, "one of the heroes of the popular scientific mind." In three large volumes he has elaborated a system which he terms "Etherism," and which may be fundamentally characterized as follows: The essence of all life is motion; consciousness is best conceived as the movement of atoms and molecules in brain-cells, with the inevitable accompaniment

of heat-products, electric currents, etc., as in molar motions. Hence the present tyrannical fashion of dualism is denounced as the product of shallow or timid thinking. The soul is neither supernatural nor transcendental, and thought itself is a phenomenon to be one day fully explained by the chemico-physical-mathematics of atomic oscillations. Not merely is the human body a "kinetic organization of ether," but the cosmos itself is made out of, and will later, by inevitable mechanical laws, be resolved back again into, ether, which is the "mother-lye" of the universe. Light is the magnetic polarization of ether, more or less perfect according to the color. An average human brain, he conjectures, contains about 1,200 millions of cells, to each of which is attached, on an average, four fibres. If the number of notions which make up the contents of a given brain be taken as 100,000, each will have 12,000 cells and 48,000 fibres as its province. In "instinctive moments," when the outer world is forgotten and we drift aimlessly and unconsciously in thought, then it is that the "primeval force of the world, the absolute universal will, is at the helm, and its larger logic of etherical vibrations is undisturbed by intruding sense-perceptions." All men think according to the same laws of thought because the laws of elemental motion are uniform. This antique and often violently anti-Christian pantheism is gorgeously attired with unusual graces of style, and with so many facts of modern science as to present much verisimilitude to the uncritical and unscientific reader. A popular journal speaks of Spiller's "amazing synthetic power" as a "great joy and wonder in this time of dissolution and speculation." Another, after quoting Hegel's saying that "a thinking man cannot think too highly of himself," calls Prof. Spiller's system "the culmination point of modern thought, where the thinking mind celebrates its highest triumph." His work is elsewhere spoken of as a "most original and optimistic cosmology, in spite of its atheism and materialism." Even the well-known critic, Karl Müller, dubs the author the Lessing of natural science.

Another still more amusing dreamery of popular science may be seen in several articles published within the last few weeks by Prof. Jäger, of Stuttgart, and entitled "The Discovery of the Soul." The soul, according to this naturalist, is simply (*honi soit qui mal y pense*) a smell, and consists of a "chemical composition of albumen" called *nervina*. Liver, kidneys, muscle, brain, each emit a peculiar odor which the writer's olfactory nerves readily distinguish. Each of these organs has thus its own soul, and, collectively, they constitute an aura which may rise above the threshold of consciousness, and even become offensive, as in animals and in negroes, but which more commonly is a very efficient and unconscious agent mediating the instinctive attractions and antipathies of temperaments and sexes. Thus small children recognize their parents. Not only hunger but joy, love, hate, and pain emit their own peculiar odors. In people of sanguine temperament the "soul-stuff" is most loosely bound with albumen, in choleric people more firmly. Moses discovered the scientific fact that there is a soul in the blood; Oken that the soul, like all else in the animal body, was in the cell; but Prof. Jäger claims priority in showing indubitably, "by a long series of scientific observations," just *what* the soul is. We commend this important discovery to novelists of the intuitive school. The likes and dislikes of the heroes and heroines of "Counterparts," *e. g.*, is no longer a riddle or a myth. Platonic love is not platonic, and is not love but a titillation of the nerves, or perhaps of the pigment-cells of the Schneiderian membrane.

It would be very easy to make quite an anthology of curious theories recently propounded by eminent scholars in their more exoteric but serious utterances. These have all degrees of respectability, from the harmless notion attributed to the astronomer Galle that each of the planets is inhabited by beings intelligent in proportion to its age, and that thus we may expect some day to receive visits from the superior beings of some venerable world, who have solved the problem of etheral navigation, to that of Prof. Zöllner, in Leipsic, who, after having seen the notorious American medium, Slade, has become the dupe and, to some extent, the propagandist of spiritualism. Popular science has even found its way into the university. Du Bois-Reymond explains to weekly audiences of over a thousand students his own peculiar theories of the composition of molecular forces and of electrical action in contractile animal tissues. He insists that a relapse of the world into barbarism, or a return of the dark ages, is now rendered for ever impossible only by the development of technical and mechanical science; yet opposes the admission of graduates of the *real-schools* into the university on equal terms with the gymnasiasts, and raises a vigorous protest against incoming "Americanisms." By this term he designates materialistic and "banalistic" tenden-

cies in general, which are more specifically expressed in making money-getting the prime object of life, in love of display, and in public and private corruption. With this he contrasts "Hellenism," or the love of humanistic and scientific culture for its own sake, apart from all considerations of profit or advantage. This, he thinks, should be made the German idea.

The most popular theme of popular science in Germany, as elsewhere, is evolution; it is such a portable and convenient theory, especially where it is imperfectly understood. It solves every problem, satisfies every doubt, and puts the key of the universe into everybody's vest-pocket. The very phonetic elements of the word *Entwicklung* were recently described by a humorous writer as fitting and filling the average vocal organs more completely than any other known combination of sounds. It is said that several privy councillors have argued before the Ministry that the influence of the notion of a gradual and ascending order in the universe would eventually prove a most wholesome panacea for social democracy, and against the noxious levelling French maxim of liberty and equality. Others have attributed to popular science most of the evils of socialism. Haeckel, undismayed by Virchow's strictures, continues, more vigorously, perhaps, than ever before, to insist that the truest bond of union between facts is not a plain straight line connecting them, but the most beautiful curves that human ingenuity can draw through and between them. In a popular lecture delivered in Vienna, and just published, Haeckel goes further than ever before in maintaining that the facts upon which evolution rests have now rendered every dualistic notion for ever impossible. Atom-soul, plastidul-soul, cell-soul, and so on in genetic order, he considers as established facts. All living matter is besouled, and these elements are not stones in a building but citizens of state. The simplest molecule of protoplasm must be considered as endowed with sensations and motions, the first consisting of pleasure and pain, the last of attraction and repulsion. The majority of the younger generation of scientific men in Germany are unquestionably in sympathy with him, while it is mostly the older men who applaud the *ignorabimus* creed of Reymond, and consider Haeckel's genealogy of species scarcely more credible than is the pedigree of the Homeric heroes to the historic critic. Haeckel postulates, defines, and christens with Greek names half a score of more or less new sciences to fill the gaps in the evolutionary scheme, viz.: the culture history of animals, or the development of instinct; the genesis of physiological functions; the science of rudimentary organs; the distribution of animal-life in time and space; retrogressive and abnormal development; the science of ideal ground-forms and types; the genesis of the social, moral life, and finally the instincts of natural religion, out of the inevitable association and division of labor as found not so much among primitive mankind as among the simpler forms of animal life. He now has little to say in favor of introducing theories of evolution into the schools.

In regard to the whole bitter controversy, the sensible middle thought among scientific men now seems to be that the issue between Professor Virchow and his enthusiastic pupil was far less broad and important than the religious and, in part, the conservative press have represented. Haeckel is not a "nihilistic yet superstitious prophet of a new religion." He has never affirmed that "the true domain of faith is science and not religion"; nor, on the other hand, is there any danger, as Virchow fears, that science will be generally discredited by such harmless speculations. Neither is it true that the question of the descent of man is a question so great and on which so few facts have thus far been collected that it is not yet even ripe for logical or profitable discussion. It is not a dogma but a problem, although it is not easy to determine how much is meant by the vague exhortation to a "rational resignation, renunciation, and moderation." The question is largely speculative, and as such must long remain more or less esoteric. Virchow, in his own way, is no less evolutionist than Haeckel in his, and the real question between them is only one of method and policy.

Correspondence.

WHOLESALE RATES ON RAILWAYS.

TO THE EDITOR OF THE NATION:

SIR: In your article entitled "The Railway Delusion of Wholesale and Retail" (*Nation* No. 712) you say:

"Full and regular trains will more surely follow a policy which creates a multitude of moderate shippers, as will always be the case

when the conditions for creating trade exist, and the transporter adopts the car-load as the only unit for wholesale rates."

This assertion is not borne out by the facts, at least in the petroleum trade, to which special reference is made in the article. Three lines of railway compete for this traffic, the Pennsylvania, the Erie, and the New York Central. Of these, at the time the Standard Oil Company were competing for the monopoly they have since secured, only the Pennsylvania Road directly entered the oil regions; the New York roads getting their oil from local roads owned or controlled by the Pennsylvania. The Pennsylvania had further advantages, as in length of haul, and in the exclusive possession of the markets of Pittsburgh, Philadelphia, and Baltimore. But it was handicapped by a fast-freight line, the Empire Transportation Company, to which had been given the sole control of its crude-oil traffic. The president of that company, a man of the most considerable ability and of unsurpassed knowledge in freight matters, held precisely the view stated in the above extract. The New York roads held precisely the contrary, and by fostering single shippers had even by the winter of 1871 secured so much of the trade, to which naturally they were not entitled, that in the famous South Improvement Company's contract they were given 45 per cent. of the whole trade; while of the remaining 55 per cent. they stipulated that the Pennsylvania Road should give five per cent. to the Baltimore and Ohio (a then threatening competitor) if necessary to secure peace.

After the failure of the South Improvement scheme, the trade was still more effectually secured to the Pennsylvania Road by the opening of the extraordinary Butler County oil-fields, the nearest rail point to which was at least fifty miles from any termini of any local road controlled by either the Erie or Central. Further, the Empire Transportation Co. bought and built an extensive series of pipe-lines connecting the wells with the Pennsylvania Road. It would be difficult to find a parallel for the complete control of the traffic thus given the Pennsylvania line. Only a persistent following of the "policy which creates a multitude of moderate shippers" could have destroyed the advantage. That policy was pursued. Large shippers were discouraged in every way—several of them ruined. Small and transient shippers were sought after with an almost childish eagerness; and the New York roads steadily gained the business. Finally the Pennsylvania Road gave in. They, too, gave exclusive privileges to one shipper; unfortunately, this shipper possessed the same rights on the New York roads. The zeal of converts is proverbial. The president of the Empire line, convinced of his error, left nothing undone to prove his conversion. The "moderate shippers" were in the way of the new favorite. The president of the Empire line saw only one hope for them. "Sell out to the Standard," he advised. It was that or ruin, and they sold.

When all competition with the Standard had been destroyed, and destroyed chiefly by the Pennsylvania Road's persistence in this policy of favoring moderate shippers, the Pennsylvania Road saw its mistake. For a shipper responsible to them for their share of the trade, they had substituted a shipper whose control of the three trunk lines enabled him to play off any two against the third. They rebelled; they offered any rate or no rate at all (oil was actually carried to New York for less than the pipeage and terminal charges), but the "moderate shipper" failed to come. Then they shipped themselves, buying in the regions and selling in the East. In less than nine months they lost, so Col. Scott has since said, over \$1,500,000; and their traffic was well-nigh destroyed. The Standard Oil Company even opened a new route to Philadelphia, and into Philadelphia and Baltimore put more oil by opposition lines than the Pennsylvania Road was able to, though these are essentially Pennsylvania Railroad points. The fight ended in the destruction of the Empire Transportation—the Standard Oil Company insisting on that as a preliminary to peace. The president of the late Empire Transportation may still hold to the policy of favoring moderate shippers; but the president of the Pennsylvania Railroad has very emphatically stated (to a committee of "outside" refiners) that he does not.

So much for the facts. The theory is wrong for the reason that no business is uniform and continuous. Seasons of activity when, because there are margins, plenty of "moderate shippers" will be found, are succeeded by seasons of dulness, usually the longest, when, because there are no margins, the moderate shipper demandeth no cars. The essence of the "wholesale rate" is that the service rendered must be continuous—the cars must be kept steadily employed. And as this can only be done in depressed states of the market by a positive loss to the shipper, the "wholesale rate" is given to save him. That a railroad can make more money by keeping its cars running at a reduction from the regular tariff

than by side-tracking them to await conditions of the market warranting their use at full rates in the temporary speculations of Tom, Dick, or Harry, seems to need but to be stated.

Respectfully,

W. T. S.

February 24, 1879.

[The writer has apparently missed the chief point of our railway articles. Nothing is better understood by transporters than the fact that the most efficient known method for temporarily diverting the trade of a rival is a secret reduction in rates. It is equally plain that secrecy can be best preserved when the parties to the secret are few, and that large shippers can more quickly effect an important diversion of traffic than small ones. Hence the inevitable drift of secret rates is toward large discriminations in favor of a single heavy shipper, and also toward the consequent ruin of every other party engaged in the same business. These very facts seem to us to emphasize and establish the correctness of our position, that of the few features of the railway problem which the country can safely permit its Congress to regulate, absolute publicity of tariffs and a proper limit of the wholesale rate are two of the most important.

Had national regulations on these points been in existence, the New York roads could not have employed the dangerous means which our correspondent describes. If his history is from an unbiassed standpoint, and presents an impartial view of the subject, the Pennsylvania Road seems to have had clear and correct convictions as to the proper policy which a common carrier should pursue, but under the varying stress of the secret and effective competition of its rivals to have vacillated greatly in the line of action it actually followed. This was weak. If the public permits its carrying servants to be subject to illegitimate forms of attack, it cannot justly complain if they employ illegitimate forms of defence, and under the circumstances described the Pennsylvania Railroad would have been wiser to have adhered steadily to one course or the other. We are, however, persuaded that, taking the whole of the last ten years together, it would have had more trade, better net revenues, and a far stronger hold, not only on its oil traffic but on public confidence, had it, even without statutory protection against secret and extravagant discrimination by its competitors, steadfastly adhered to public rates, alike to all car-load shippers, and sufficiently low at all times to enable such shippers to compete successfully in the common oil markets of the world.

As we understand the position to-day, every road engaged in transporting petroleum to the seaboard holds its traffic only at the pleasure of a single shipping concern, and if that party, for any real or fancied offence, or gain, or for any object whatever, so elects, it can at will utterly and instantly obliterate the oil traffic of any one of the great trunk lines. No other policy could possibly have resulted in so unsafe a condition of affairs, nor in creating so perilous a frame of mind as now exists on the part of the shipping public.

If the closing remarks of our correspondent be correct, the solitary shipper who now is so perfectly protected should show in practice that "the essence of the wholesale rate is continuous and steady employment of the cars." If he will compare the monthly shipments since this protection has been substantially completed, we fear he will find grievous fluctuations of movement, probably as great as prevailed under a different state of things. A full and accurate history of the relations from year to year of this very peculiar petroleum traffic with each and all of the railroads interested would, undoubtedly, throw a strong and scorching light upon the question we have been considering.—ED. NATION.]

SCHOLARSHIPS AGAIN.

TO THE EDITOR OF THE NATION:

SIR: It was my hope that by writing on college scholarships I might lead others to consider the subject. This hope has been fulfilled, no less than four correspondents of the *Nation* having already criticised my position; and although I did not expect to find myself thus placed, like Arnold Winkelried, with four spears at once in my breast, I must yet accept the position as best I may. I ought, perhaps, to be glad that so few of my main arguments are assailed, and that some of my critics really

help my cause. Thus, the "Dublin University ex-Sizar" informs me that even the sizarships of that institution are not necessarily associated with poverty, and this I am very glad to know. "B." also confirms by his own experience my impression as to the pains formerly taken to conceal the names of those holding Harvard scholarships; while the argument he bases on this fact is utterly annihilated by the fact that the concealment has now ceased. "R.'s" argument is rather too metaphysical for me to follow, but his quotation from the *Athenæum* is of value, though not conclusive. The letter of President Eliot needs more consideration, were it only from deference to his position and ability. But I wish to say, at the outset, that I have no wish to sustain a prolonged controversy in this matter, controversy being commonly an admission that a writer has not made his meaning clear in his first statement, or has not anticipated the points of objection.

It seems to me that at two different points President Eliot's statement is unsatisfactory. He assumes at the outset the whole point at issue when he classes together "the various forms of 'beneficiary' money, 'exhibitions,' loans, scholarships, and fellowships" at Harvard College as being necessarily identical. But it is not I who have taken the "scholarships" out of this class and put them on different grounds. It is President Eliot and the college authorities themselves. The recipients of "loans" do not find their names published in the Catalogue; those who have beneficiary funds are not exhorted in Mr. Eliot's report to regard it as an honor. By doing this in regard to scholarships the college authorities themselves place them on different grounds from these more direct charities, and all I ask is to see accepted the logical consequences of that position. Moreover, in this enumeration Mr. Eliot leaves out of sight the fact that there is another large class of pecuniary foundations at Harvard University, equally intended to aid poor students, and yet offered without any restriction as to poverty. If his theory of the proper mode of aid is correct, then the thirty-four "Deturs" and the ten Bowdoin prizes for composition and the five Boylston prizes for elocution might well be administered on the same plan with the scholarships, those not in need of assistance being excluded. These prizes, like the scholarships, were established for a double purpose, the encouragement of learning and the material aid of those pursuing it. Why should not the Harvard scholarships, present or future, be administered like the Bowdoin and Boylston prizes, instead of being classed with the loans and beneficiary funds? This question my opponents have not even touched.

I do not see how Mr. Eliot can fail to see—I know that some of his professors see—that by publishing the names of holders of scholarships the college authorities have placed the whole system in a wholly new attitude. For the first time within my memory the distinction between rich and poor is put in print between the covers of the Harvard Catalogue. In doing this the authorities are attempting, in my judgment, to combine impossibilities—to announce the names of certain students as among "those who need assistance," and yet to put this announcement in the light of an honor. No doubt there is a sense in which all college aids, even the humblest, are honors. No one would have a dollar from any charity fund, I suppose, unless he had the good opinion of his teachers; and yet the instinct of all sensible people would revolt against printing in the College Catalogue that John Smith, of the class of '84, had lately received a loan of twenty-five dollars. There would be the same sort of objection that would be felt towards assigning John Smith a particular seat in chapel or requiring him to wear a particular garb, as was formerly required of certain beneficiaries at English universities. Yet, if either of these last practices were introduced, it might be claimed, for aught I know, as "in the highest degree democratic" and as "a constant protest against the unworthy idea that poverty implies inferiority." It is a sufficient answer to say that the tendency of the age is strongly against all such outward and visible badges. An honor is an honor; an alms is an alms; it is useless to treat them as identical. Publish the honor as widely as you please; but as for the alms, it is better even for Harvard College to follow the scriptural injunction, and let the bestowal be in secret.

It is possible that I may have overrated the proportion of poor young men who win the English scholarships; this is a matter that can only be guessed at, and the essential point is whether the great majority is on that side—which I fully believe. It must be remembered that this phrase, "needing assistance," as I said before, is very elastic; I find it so variously interpreted by different Harvard professors that some young men obtain scholarships who really need them less than others who hesitate to apply; and different professors in England may use the word with yet greater variation. I have not the opportunity to consult Dr. Pattison's book; but I should like to examine the context of the passage

quoted, because it is well known that the author's theory of scholarships is quite unlike President Eliot's—Dr. Pattison's wish being to restrict them, so far as possible, to the young men of most distinguished talents, instead of spreading them widely, as now.

I scarcely know what President Eliot means when he speaks of Oxford and Cambridge as places for the rich and well-to-do alone, so general is the testimony to the contrary now given to the American visitor on the spot. Moreover, when he boldly assumes "*Of course* [the italics are my own] this prize-money is won by the young men who have been trained in the best schools and have secured the best private tutors," and adds, "These are privileges and helps which cannot be obtained by the poor," he surely takes far too much for granted. He must be aware that the system of scholarships in England begins with the public schools, and that a poor boy of unusual talent may thus be sometimes carried through his whole education, from the age of twelve or thirteen, without material expense to his parents. I remember that on enquiring as to the apparent prominence of young Scotchmen at Oxford, in spite of their national poverty, I was told that it was explained largely by their success in winning scholarships, first at the great public schools and then at the universities. I know that in 1872 I was present at the annual "wine-party" of the scholars of one of the best colleges in Oxford, and that they certainly made on me the collective impression of a set of bright young fellows who were making their own way in the world. At a later visit, last year, I talked the matter over with the head of one of the very foremost colleges, a most enlightened man, well known by reputation in this country, and he expressed surprise and disapprobation when I explained to him our American practice in regard to scholarships.

As to the feeling among Harvard students, I suppose that the editors of the *Crimson* may be accepted as having some authority, when they say that I have "certainly taken the side of the case which is taken by the great majority of undergraduates; in fact, we have not yet met a single one who entirely defended the present system" (*Crimson*, March 7). This may not prove my view to be correct, but it does show it to merit some attention—which, in deed, it seems likely to receive.

CAMBRIDGE, MASS.

T. W. H.

TO THE EDITOR OF THE NATION:

SIR: I have been both scholar and fellow in the University of Oxford, and have had good opportunities of watching the working of the open-scholarship system, and may, I hope, be permitted to make some comments on the questions raised by "T. W. H.'s" most suggestive letter, as regards England.

His facts and his inferences are, I think, quite sound; and especially is he right in holding that open competition for scholarships does not result, as President Eliot imagines, in their being monopolized by the well-to-do. To understand fully the working of the endowments, we must go farther back than "T. W. H." has gone—to the schools which send up the majority of the candidates for college scholarships. When we do so we find the open scholarship system throughout. In the great public schools and in the smaller grammar schools scholarships are offered for open competition among boys of all ages. The poorer clergy and professional men, and often, too, the tradesmen, have thus a chance of starting their cleverer boys on the educational road, and, as it is just this sort of parent who naturally presses his son on at an early age, the scholarships, as a rule, though open, are won by boys who would undoubtedly have to give up the higher education if they did not win. I believe that a large majority of the scholarships at the great public schools and grammar schools are held by boys of this sort, and the successful candidates for open scholarships at the universities are mainly boys who have won scholarships at the schools. It is not, therefore, fair to infer with President Eliot that because the men who win open scholarships generally come from the best schools they are "in no need of aid in obtaining their education." That they are not oftener men from the poorest classes is the fault not of open competition but of the defects of primary education. This is merely a question of time. One of the prominent features of the remodelling of the primary and secondary schools of England will be the application of just this open-scholarship system to the whole scale of education, so that the poorest boy who is really clever (it is mistaken kindness to aid others) will have his chance of climbing to the top. Even as it is, it is well known that some of the highest dignitaries of the church and of the law in England at the present time have been boys of the poorest origin, who worked their way up by the help of the open-scholarship system. But here comes in just that merit of the

system on which "T. W. H." rightly lays stress. If the scholarships and fellowships these men won had been alms instead of honors, would they have risen so high? Was not just this publicity and free competition the spur to the higher ambition? Was it not the warming sense of tangible and visible success over their fellows in the tussle of life that gave them the moral strength for still further successes?

Whether the system requires some modifications—such, for instance, as were proposed by Dr. Percival and have been quoted by "R."—is a question of detail. But what I am convinced of is, that the principle of open competition is not a loss to the poorer men, but a gain. My own experience confirms "T. W. H.'s" estimate of nineteen out of twenty scholars being poor men as at least approximately correct, while the moral gain to them from the open system is obvious. Dr. Pattison, whom President Eliot quotes, is hardly the fairest witness on this point, as he is one of those who would prefer endowing the research and esoteric learning of a few to increasing by a prize system the numbers of the fairly well educated. The majority of the teaching body at Oxford and of the cultivated classes in England think education the first object of the universities, and, till they find a better, approve the system of prize scholarships and prize fellowships, which, in spite of many obvious faults, has enormously multiplied the number of men of a fair standard of intellectual training.

To see how this has been brought about we must look back to the schools again. In the big public schools intellectual success means visible and tangible power. The boys who are most advanced in the school studies are made rulers over the others. But most of these boys are those who have won the school scholarships. It is just this association that makes so many young men who have stood well at their schools anxious—whether well off or the reverse—to win a scholarship at a good college when they go up to the university. Success stamps them at once as belonging to the intellectual *élite* of the undergraduates. Again, the number of candidates is large. Many fail, but have in general learned at least to work and to have a desire to stand well in examinations, which impels them to try for honors in some branch of study. The number of men who go in for honors at Oxford has, within thirty years, risen, I believe, from a small fraction to about one-half of the undergraduate body. That this is mainly due to open competition for scholarships and fellowships there can be no doubt whatever. I think, then, it may fairly be held that the "open" system does not exclude poor men, and it makes higher literary attainments more popular among the undergraduates. Now for the third point, whether it tends to promote equality of feeling. Ten years' insight into Oxford ways has made me think that there is in the English universities much more of that wholesome spirit of equality which Mr. Matthew Arnold cries for, than in English society generally. Poverty certainly carries no social stigma there, unless associated with unmanliness or vulgarity of character and manners. That this is largely due to the respect which attaches to work and success, and that this respect is due to the emulation called forth by open competition, seems to me quite clear.

With these questions, as they concern Harvard, I have no right to deal. But if, as an outsider, I may be allowed to say one word, it is that the principles of free competition and equality are so essentially "American" that *primâ facie* they would seem to be worth trying, and, if the result of such an experiment should be to diminish the sensitiveness about caste distinctions of rich and poor, and to increase the numbers of those who respect worth and try for distinction instead of "voting it *infra dig.*," it surely would be a gain.

Your obedient servant,

F. A. CHANNING.

Boston, March 10, 1879.

Notes.

THE Duc de Broglie's 'King's Secret' will be published during this month in New York by Cassell, Petter & Galpin.—Charles Scribner's Sons have issued the English translation of Dr. Busch's 'Bismarck in the Franco-German War,' in two elegantly printed volumes. It is unnecessary to add anything to our previous criticisms on the contents of this remarkable work.—J. B. Lippincott & Co. announce that they have assumed the American agency of the London *Geographical Magazine*, the new organ of the Royal Geographical Society. They have in press a rhythmic prose translation of Virgil's 'Aeneid,' by Henry Hubbard Pierce, U.S.A.—The second volume of Prof. D. J. Hill's series of American authors will have Bryant for its subject.—A. S. Barnes & Co.

are about issuing a text-book of selections from the writings of eminent Southern authors, some of whom, like Wade Hampton and Sam Houston, are noted rather for deeds than words.—No. 72 of the Proceedings of the American Antiquarian Society is mostly occupied with a letter from Dr. Le Plongeon, and with readable "Notes on Yucatan," by his wife. The former is illustrated by a colored tracing of a wall-painting from the "funeral chamber of the Chaacmol monument" (interesting to compare with the late Dr. Habel's Central American tracings, now being published by the Smithsonian Institution, for its representation of speech like that used in English caricature—the words issuing from the mouth of the *dramatis personæ*); and the Notes, by views of buildings and scenery in Yucatan. A heliotype from a recent portrait of President Salisbury serves as a frontispiece.—A new periodical, supplementary to the *Library Journal* and the *Publisher's Weekly*, and called the *Title-Slip Registry*, has appeared (Nos. 1, 2. New York, 37 Park Row). It contains titles of new books systematically described for bibliographical purposes, and printed on one side of a thin sheet, to be cut out and pasted on cards, for library catalogues. The plan is an excellent one and of obvious economy.—Plans of the four prize drawings in the recent competition for tenement-house (or model-house) designs are published in the *Plumber and Sanitary Engineer* for March. The important subject of improved homes for workmen has been discussed at two public meetings held in this city under the best auspices, and these will certainly be followed by practical measures of reform in which every inhabitant of a large city must feel an interest.—In No. 99 of *O Novo Mundo* is begun a reprint of a rare and famous tract, written by Padre Diogo Antonio Feijó in 1829 to prove the competence and the duty of the General Assembly of Brazil to abolish clerical celibacy.—B. Westermann & Co. send us Part I. of the new edition of Stieler's Hand-Atlas. Of the three plates, N. W. France, N. E. Russia, and N. W. Africa, the last is wholly new and is a great improvement on Stülpenagel's antiquated map of 1848 with all its amendments. It is the work of the lamented Dr. Petermann, completed by Dr. Berghaus, and has for side-maps Senegambia, and the Sierra Leone, Gold and Slave coasts.—We learn from the *Academy* that Sampson Low & Co. are about to bring out in eight volumes a work called 'The Hundred Greatest Men,' divided into as many classes as there are volumes, and with a portrait accompanying each life. Mr. Emerson is to furnish an introduction to one of the volumes. Also, that Wagner's 'Essays on Beethoven' are being translated by Mr. Edward Dannreuther, and will be published by W. Reeves.—We regret to record the death at Luxor, in Upper Egypt, on February 1, of Dr. Charles Appleton, founder and editor from the first of the *Academy*, his chief literary monument. Those who met him during his short visit to this country in 1875 saw in him a man of sanguine and ardent temperament, capable of giving himself wholly up to the cause which enlisted his sympathies. He edited, as one of the contributors, a volume of 'Essays on the Endowment of Research,' and he was a persistent advocate of international copyright. He had not quite completed his thirty-eighth year.—Last week died Elihu Burritt, the "learned blacksmith," who forty years ago acquired as a self-taught scholar and linguist a reputation which time did not confirm, for nothing that he produced gave evidence of a mind of more than very ordinary quality. He enlisted in numerous philanthropic enterprises, and as an advocate of peace, temperance, and emancipation did what he could to leave the world better than he found it. He was born in New Britain, Conn., in 1811.

—The aims and tendencies of the new management of the *International Review* are fairly exhibited in the March number, for which some indulgence as a beginning might properly be exacted. It opens with a short article by Mr. Edward Cary on "The Administration and Civil-Service Reform," noticeable for its pithy expression of the mortification which Mr. Hayes has inflicted upon the reformers who made his nomination possible, and for its indication of the only plan left them (in the writer's view) of attaining their end. He proposes that they should in any Federal district wherein a vacancy arises in the postal or revenue or administrative-judicial service "petition the appointing power to fill such vacancy by the promotion of such subordinate as, on reasonable evidence, shall be shown to be most fit for the duties required," and upon such appointment to ensure its confirmation, when necessary, by like measures. He would also have them organize with a view to affecting all Congressional nominations, and nominations to legislatures about to choose United States Senators; support party candidates according to their disposition towards civil-service reform, or make independent nominations, or at least "bolt." In addition to these methods, Mr. Cary would doubt-

less approve the time-honored yet too much neglected practice of addressing open letters to the candidate suspected of unsoundness. If his article be significant of the *Review's* attitude on this important question, not less do the elaborate papers by Mr. George Walker on "The Currency and the National Banks" and by Prof. Simon Newcomb on "The Silver Conference and the Silver Question" show the editorial leaning. Of both of them it may be said that they deserve separate reprint and wide circulation, as containing sound statistics and dispassionate argument, enforced in a singularly clear and popular manner. Mr. Walker is opposed to seeing the greenbacks made a permanent part of the circulation, still more to their being substituted for national-bank notes, which would mean "an increase of the public debt by \$322,000,000." He shows how inelastic this currency must necessarily be, and that in fact it would speedily bring the business of the country to a deadlock. He also points out the impossibility of reconciling the obligation under the Resumption Act to redeem greenbacks in coin with that other of the Act of May 31, 1878, forbidding their cancellation and ordering their reissue. Prof. Newcomb discusses the report of the American delegates to the International Monetary Conference, and compares with it the report of the Swiss delegates, and then passes to an impartial and original investigation of the causes of the change in the ratio of gold and silver, and the prospect of future recovery and stability in their relative value. We have marked a number of passages for quotation for which we have no room. The whole article should be read by mono-metallists as well as bi-metallists. Professor Newcomb holds that the permanent absorption of gold by the German mint has been a more potent disturbing factor than the same nation's sale of discarded silver. Of the United States he says: "The radical change in our monetary system proposed by the silver law cannot be placed in a stronger light than by simply reflecting that this measure permitted the coinage in two months, and rendered obligatory the coinage in four months, of more silver dollars than had been previously coined since the establishment of the mint."

—There is one other political article, "Self-Government in the Territories," by Chief-Justice Wade, of Montana, which can hardly be called either exhaustive or weighty. Lighter if not light is Prof. Shaler's "Sleep and Dreams," suggestive like all this writer's excursions from his own province, though we are inclined to regard his explanation of nightmare by the "singular sense of fear at the very bottom of consciousness" as rather metaphysical than philosophical. Mr. Sidney Lanier writes of "A Forgotten English Poet" of the sixteenth century, Bartholomew Griffin; and an anonymous writer, who evidently knows his subject thoroughly, begins a series of articles on the "Present Condition of the U. S. Navy" which should receive the prayerful consideration of a certain much-vindicated ex-Secretary.

—No more vigorous or convincing exposure of the true character of the Roach subsidy appeared anywhere than in the columns of the *New York Commercial Bulletin*. Its last article received the tribute of the following inimitable communication:

Philadelphia, March 1st 1879.

The New York Daily Com. Bulletin

I really am astonished to see such an article in your paper The Defeat of Roach's Subsidy—

I don't think you take much interest in the commerce of this country —

To the disgrace of the Nation—the only American Line to Europe with only a local mail from Phila. & when in England to have to send your letters by English mails —

What this country wants is a general Subsidy-law without monopolies—

The Manufacturers and Agriculturists both want outlet for goods

Yours

Henry C Potter
Consul for Nicaragua.

On this the *Bulletin* justly remarks that consular incompetency is believed by merchants to be responsible in no small measure for the "national disgrace" referred to; and that people have learned to put a proper estimate upon the patriotism of private interest. It might have pointed out that "what this country wants" according to Consul Potter is just what it would not have got by the Roach subsidy, and just what Mr. Roach himself does *not* want and did not lobby for. Monopoly was the very essence of his raid upon the Treasury.

—The run of "Spell-bound" at "Wallack's" has not been a long one, and it has called out a very unanimous expression of unfavorable opinions from the press. Mr. Wallack has been found fault with even for allowing the play to be produced at his theatre, and it has been pointed out to him that the days of clap-trap melodrama are past and gone. That it

has not been more successful is certainly not due to lack of incident in the plot, or good acting. There are hardly more than two characters in it, *Raoul de Beaupré*, the mysterious tiger-slayer of the Himalayan prologue; and *Gabrielle*, the unfortunate woman whom he afterwards marries. Both were well acted, the first by Mr. Wallack, who looked the part to perfection, and the second by Miss Coghlan, who looks almost any part well, and who quite distinguished herself in her acting of the blood-curdling midnight scene in the castle. As to incident, what with a hand-to-hand fight with a tiger for a lady's scarf in the prologue, a highway robbery, two murders, and a fatal duel across a table in the play, to say nothing of the accumulated horrors of *Gabrielle's* night in the castle of *Beaupré* and her subsequent madness, or her husband's attempted bigamy, there is quite enough in "Spell-bound" to furnish two or three ordinary plays with plots. It is somewhat wanting, it must be confessed, in character and in probability, and in the play as a whole there is a total absence of dramatic motive, though this is not true of particular scenes. The appearance of *Beaupré* in the prologue, where, as *Gabrielle* is explaining to her friend the strange sort of fascination he exercises over her, she suddenly sees him in the glass by means of which she is arranging her hair, is a genuine melodramatic touch; and so too is the murder in the subterranean chamber, where *Beaupré* shoots down the woman whose life he intended to save, finding that she has recognized him. The simultaneous appearance of *Gabrielle* clinging to the inside of the door of the secret staircase did not strike us as on a level with the rest of the scene. Any trifling defects of this sort, however, were made up for in the last act, where the projected marriage of the count with *Suzanne* is interfered with by the unexpected resurrection of *Gabrielle*, and the gloomy and immoral career of her husband is brought to an abrupt termination by his being shot through the heart by young *De la Roche*. We confess to a pervading ignorance as to the period of the play. The names are all French; but the scene in the Himalayas, and particularly the abundance of English-looking costumes, suggest Anglo-Saxon rule, while the moral atmosphere of the drama is that of the middle ages.

—The reason why "Spell-bound" has not been a success is, we think, perfectly explicable. We by no means believe that the taste for old-fashioned melodrama has died out. The success of such plays as the "Two Orphans" and "A Celebrated Case" proves that this is not so, and it is doubtful whether melodrama in the sense of a drama of the romantic order, in which the interest depends mainly on the development of an exciting romantic plot, will soon entirely lose its attractions. But the difficulty with "Spell-bound" is that it is rather an accumulation of incidents than a play. The principal character is a monster of depravity without one redeeming trait; and while it is perfectly true that we may become interested in a monster of depravity, there must be some sentimental reason for our becoming so. As a monster nobody is attractive, and if we except the slightly burlesque declaration, in the subterranean chamber, of his intention to reform and settle down as a quiet, law-abiding citizen, it is only *qui* monster that the *Comte de Beaupré* appears in "Spell-bound." *Gabrielle*, too, is an unintelligible person, and her very genuine terror at the situation in which she finds herself in the castle is the only natural thing about her. If the motive of the play were an original attachment between the young *De la Roche* and *Gabrielle*, interrupted by the spell cast over her by *Raoul*, the whole ending by the liberation from the spell through his death, and marriage with *De la Roche*, "Spell-bound" would be a very good play. But this does not seem to be intended, and is certainly not made plain. Mr. Boucicault in his present use of his materials has avoided giving any motive, and deprived the play almost of all *raison d'être*. However, the materials of "Spell-bound" have already passed through several crucibles, and perhaps when they next issue from the laboratory the result will be more agreeable. There is no reason why it should not.

—The theatrical season in Paris has not been brilliant. No new play by M. Augier, M. Dumas, or M. Sardou has been brought out. The Comédie-Française has produced nothing new, relying upon revivals of M. Octave Feuillet's "Sphinx" and M. Dumas's fine comedy "Le Fils Naturel." According to M. Feuillet's usual fashion of trying a subject in a novel before risking it in a play, the "Sphinx" is made out of 'Julie de Tréceur'; and another comedy of his, taken in like manner from 'Les Amours de Philippe,' is likely soon to be played. In fact, it seems as though the novelists were capturing the French stage. M. Cherbuliez has possession of both the Odéon and the Vaudeville; for the former M. Meilhac has prepared a version of "Samuel Brohl," and for the latter M. Maquet has adapted "Ladislas Bolski." Neither has

met with better luck than befell M. de Najac's alteration of "Comte Kostia" at the Gymnase two or three years ago. At the Ambigu a dramatization of M. Émile Zola's "Assommoir" seems to have excited as much attention as the first appearance of the realistic novel itself. Its production was a solemnity which has been likened to the bringing out of Hugo's "Hernani," for, like Hugo, M. Zola has a theory of dramatic art which he sets forth in his theatrical criticisms in the *Bien Public*, and which may be roughly summarized by saying that he wants to see that same realism on the stage which he has already applied to the novel. He has three times put this to the proof by appearing as a dramatic author, and as many times has failed. He has not now dramatized his own novel; this has been done by two expert theatrical hacks. M. Sarcey in the *Temps* says that the piece raises no literary questions, and is very easy to judge; it is simply one of those plays of which the sole criticism needed is to record whether it pleased or bored the public; it has no higher views. "The name of M. Zola and his noisily-paraded pretension of creating a new theory of theatrical art ought not to delude us. 'L'Assommoir' will regenerate nothing; it is a play like many we have seen and shall see again." M. Sarcey then points out that the first half of the piece is light and gay, and that the final scenes are monotonous and wearisome when they are not revolting. M. Zola has recently published in a single volume the three plays written by himself which were summarily damned when acted, accompanying each with a preface in which he explains what his intentions were in writing it, and expresses his surprise that they were not more readily recognized. "Thérèse Raquin" is a gloomy drama; "Les Héritiers Rabourdin" and the "Bouton de Rose" are farces a little less gloomy; the second of the three was suggested, the author tells us, by Ben Jonson's "Volpone." In spite of failure M. Zola is not discouraged; he believes in his theories and he has faith in himself. The final paragraph of his preface to this volume of 'Théâtre' contains these characteristic words:

"I publish my hissed plays and I wait. They are three—the three first soldiers of an army. When there are twenty they will make themselves respected. What I wait for is an evolution in our dramatic literature, a change of the public and of the critics in their attitude toward me, a clearer and juster appreciation of what I am and of what I mean. They have ended at last by reading my novels; they will end by hearing my plays."

—For more than half a century the name of William Howitt, oftenest spoken in connection with that of his wife and literary helpmeet, has been familiar to English-reading peoples in two hemispheres; and his death last week removes one of the most industrious and, in a peculiar sense, popular of writers. His early activity belongs in that period of English ferment when the education of the masses seemed the panacea of political evils; when Brougham was publishing his 'Practical Observations on the Education of the People,' and founding the short-lived "Society for the Diffusion of Useful Knowledge"; and when *Chambers's Journal* and *Knight's Penny Magazine* sprang simultaneously into existence, without concert yet with similar aims. Later came the *People's Journal* and *Howitt's Magazine*, finally consolidated under the name of the former, with illustrations by Kenny Meadows, H. K. Browne, and W. J. Linton. Liberal, humanitarian, and democratic sentiments, sympathizing with revolutionists on the Continent, with Abolitionists in America, with religious free-thinkers everywhere, were the atmosphere in which the Howitts worked naturally and most cheerfully. They also did excellent service by their translations from Scandinavian literature and from the German, by their intimate pictures of German life and manners, and their enlightening account of the German universities, as well as by those works on their native country, descriptive, literary, and historical, which became a part of the culture of thousands of interested readers. The debt which young and old owe to the translator of Hans Christian Andersen and Fredrika Bremer, and the author of the poetical 'Sketches of Natural History,' to mention no other of her numerous works by which family life has been sweetened and morally rounded, ensures Mary Howitt, perhaps, a special remembrance (when her time comes) and special gratitude, but death has rarely attempted to sever a closer partnership of labor and fame and common usefulness. William Howitt was born in 1795.

—One would have thought that in this country and in England there were by this time societies for every object which it is conceivable that societies should wish to further; but M. Léon Rousset, in his amusing 'À travers la Chine' (Paris: Hachette), speaks of a class as yet unknown here. It would be of no use to give the Chinese names, but from their object they might be called Societies for the Prevention of Disrespect to Manuscripts. The regard which the Chinese have for any-

thing connected with education has led them to an almost Mohammedan reverence for every scrap of written paper. These societies send round hired officials from house to house to collect writings that have become useless, and even to collect in the streets fragments of written paper that might come to a dishonorable end. These are placed in little decorated brick temples built by the societies, where from time to time they are burnt, and the ashes, carefully gathered, are thrown with due solemnity into the nearest stream of running water.

—In an essay written in 1781 by H. A. Vezin, Hanoverian Registrar in Chancery, the author speaks of the discovery, which had recently been made, that it was a violation of common sense to let corpses rot where human beings breathed the air, and that the Almighty should not be worshipped in a building under the roof of which worms were engaged in eating carrion. As the laws establishing graveyards outside the limits of the towns were meeting with much opposition, he collected a number of examples showing the danger resulting from the burial of people in churches, or in graveyards within the city walls. Thus, he cites the Abbé Girault-Soularie, who ascribed the high death-rate among the nuns in the convent of Argentière to the fact that their drinking-water was drawn from a well which drained the churchyard. In Chelwood a person of note was to be buried in the church, and, for want of room, a grave was opened in which a man, who had died of small-pox, had been buried thirty years before. A blow from a spade broke the lid of the coffin, whereupon a dreadful stench arose. The church was crowded, and in a short time all the inhabitants, not only of this town, but of all the surrounding villages that had sent representatives to the funeral, were down with the small-pox. The essayist suggests that the periodical return of small-pox epidemics might be caused by the disturbance of the earth over some one who had died of that disease long before. In Saulieu, in Burgundy, a very stout woman was to be buried in the church. In digging her grave the coffin of a person that had been buried six weeks before was uncovered. While lowering the body one of the ropes broke, and the new coffin, striking against the old one, broke it. A horrible smell arose, so that all the people who were present ran away. One hundred and twenty children were in the church at the time to be confirmed, and of these one hundred and fourteen, together with the vicar, the priest, the grave-digger, and seventy other persons, became very ill. Several days after the grave had been closed a marriage was celebrated in this church, and immediately thereafter the bride, the groom, and sixteen others, among whom were three strangers, were attacked by the same disorder. Fortunately only eighteen died of the two hundred that were stricken. Vezin quotes a number of other cases showing how poisonous are the fumes that arise from dead bodies, and answers the objections that are made regarding interference with the rights of people in their burial grounds, by stating that no one would be permitted to recover the value of a wild beast or of a mad dog that endangered human lives in case such an animal were killed.

—An excellent illustration of the manner in which one after another of the old metaphysical illusions in regard to the life and habits of the lower animals are dispelled by the progress of scientific investigation, is afforded by Dr. Weissmann's paper on the "Migration of Birds" in the *Contemporary Review* for February. Ever since the appearance of Darwin's "Origin of Species" the best scientific authorities have agreed in regarding instinct as "inherited habit," or, as Haeckel defines it, "a psychic habit, which, originally acquired through adaptation, in the course of generations becomes hereditary and finally appears as innate." But while many of the so-called instincts, and among them some of the most complicated, could thus be readily accounted for, even with our present imperfect knowledge of the habits of animals, other cases remained which could not be so satisfactorily explained. Conspicuous among these has hitherto been the migratory instinct; but, with the assistance of some valuable data recently supplied by Professor Palmén, Dr. Weissmann is able to show that in its general principles the phenomenon of the migration of birds is now capable of explanation with reference to known laws of nature. We now know that only those species migrate, either south in winter or north in summer, which are not able to procure sufficient food in either climate during the whole year. In the north the ground for several months is covered with snow, while in the south during the hottest months lakes and rivers dry up, vegetation withers, and insects disappear, so that famine would in both cases await the birds if they remained. The difficulty apparently lies in accounting for the origin of the habit of migrating. This, however, is removed as soon as we take into account the various stages of its develop-

ment which we now find represented—from the resident birds, which merely make larger excursions in winter to find their food, to those which traverse somewhat greater distances, until we come to the extreme cases of birds which cross the ocean and go as far as from northern Europe to equatorial Africa. As long as the course is confined to the land it is easy to see how the annual excursions of each species may have been gradually extended as necessity required it. Birds have a very acute sense of sight and a capital memory for locality, which by constant use, by hereditary transmission, and the continued survival of the most talented individuals, has acquired a perfection which neither civilized man nor even savages can remotely rival. It is, therefore, easy for them to find their way as long as terra firma is beneath them. A good memory of locality, however, would be useless when the passage is across the sea. Nor would the fact that birds have been seen flying at a height of several miles, or the existence of the islands between Europe and Africa, account for the actions of the birds, for only some of their courses are across these islands. The past geography of this globe must here be taken into account. European birds now cross the Mediterranean at places where the continents formerly met. "The land has been gradually withdrawn from beneath them, and imperceptibly their flight over connecting belts of land has been changed into a passage over the sea." Dr. Weissmann concludes, therefore, that the present tracks of migratory birds are simply the old ways by which they originally spread themselves out towards the north. Only one more factor now remains to be accounted for. Who taught the birds to go south in winter, instead of north, east, or west, where they would perish? It has been repeatedly suggested that birds may have a magnetic or electric sense which guides them in the proper direction. But this theory, though not irrational in itself, is superfluous, since a well-established law of nature, natural selection, suffices to explain the whole matter. At first, it is very probable that some flocks of birds went in the wrong direction—perhaps some do so now—but all these perished from want of food, and only those survived which went south. These would naturally go the same way in the following winter, and take their young ones with them; and thus the habit of going south would gradually become an inherited impulse, and be converted into what is now known as the migratory instinct. We cannot too strongly recommend Dr. Weissmann's paper to all those who still harbor in their minds any metaphysical vagaries such as those taught by Hartmann, who would have us believe that the instincts of animals are due to a faculty of clairvoyance (*Hellschen*) which they possess.

VON HOLST'S CONSTITUTIONAL HISTORY OF THE UNITED STATES.*

WE have given in full the titles, with their divisions and sub-divisions, of Professor von Holst's new volume—because, with what may seem an excess of system in the plan of the work, they present after all an admirable statement of the line of thought and reasoning which the author has had in his mind in composing his work. It was the conflict and the development of the organic law on the one side and radical democracy on the other, as illustrated in the political history of this country, that he wished to depict; and of this the constitutional history formed only one phase. The first great division of the work was to be devoted to the alliance and influence of State sovereignty and slavery; of this division the present volume forms the second. For some reason, in changing his publisher, the author found it necessary to change the title of his book, or rather to add a new one; for the old title is retained by the side of the new one. This has, at all events, the advantage, he says, that the scope of the work is thus more completely defined, as neither title by itself is quite adequate; the present instalment, too, is more distinctively a constitutional history than the last.

This volume consists of an introduction of twenty-four pages, and seven chapters; one upon Jackson, three upon Van Buren, one upon Tyler, one upon the slavery question, and one upon Texas. The chapter upon the "rule" (*Regierung*) of Andrew Jackson is in the main identical with the address noticed by us in the year 1874 (see the *Nation*, No. 448), with some additions in the way of notes. The reader cannot help wishing for a little more help in the way of subdivision, running titles, etc.; for of these important aids the book is wholly destitute. A table of con-

* *Verfassung und Demokratie der Vereinigten Staaten von Amerika*. Von Dr. H. von Holst, Professor an der Universität Freiburg i. B. Erster Theil. Staatensouveränität und Sklaverei. Zweite Abtheilung: Von der Administration Jackson's bis zur Annexion von Texas. (Also with the title: "Verfassungsgeschichte der Vereinigten Staaten von Amerika seit der Administration Jackson's." Erster Band.) Berlin: Verlag von Julius Springer; New York: L. W. Schmidt. 1878. 8vo, pp. 611.

tents of twelve lines is absolutely the only guide there is to a volume of over six hundred pages, and to chapters two of which number over one hundred pages each. Even one who merely reads the book through continuously would be glad of something more; and for purposes of reference, which is a principal use of a history like this, its value is seriously impaired by this deficiency.

The period embraced by this volume is that in which the rule of the Democratic party was fixed upon the country. The election of Polk, following upon the brief Whig triumph of 1840, established the decisive supremacy of this party; for the four years of Taylor and Fillmore were hardly an interruption to that long domination of the Democratic party which brought the country at last into a civil war. And side by side with the triumph of the party we have the story of its alliance with the slavery interest—the most momentous fact in the history of this period. Still more important, in a constitutional point of view, is the fact that it was in these sixteen years that the rule of party, as it has existed to the present day, was firmly established. By rule of party we do not mean rule by party; for this was the practice before Jackson, as it has been also for two hundred years in England. Rule by party is, if not an indispensable, at least a natural and legitimate feature of free government; in a healthy state of political society the party organization, selected by the people to administer its affairs, never forgets that it is but the agent of the people, and that its responsibility is to the nation and its laws. Party rule, on the other hand, as introduced by Jackson, looks to no interests but those of the party, and recognizes no responsibility but to the party. It never says it in so many words—that would be too gross; but its acts nevertheless show that, with the loudest professions of devotion to the country and of being the people's servant, it never for a moment thinks of any country or of any people, except the party. This was the principle of government which triumphed in 1828, and upon which every victorious party has acted from that day to this. No institution or custom, however unreasonable or harmful, can ever establish itself in a community without some rational cause; and it is easy to see that party rule of this type is simply an outgrowth of the old-fashioned rule by party, under the influence of the spirit of radical democracy. Nor is it hard to see how this rule for party degenerates still further into rule *through* party, under which we have no longer any genuine loyalty even to party, much less to country, but a pure scramble for offices and emoluments, in which every politician is "on the make." It is hard to see what lower depth party rule can sink to than this. It would be mere carping, however, to imply that our politics, at their lowest estate, have presented this aspect exclusively or even prevaillingly.

Prof. von Holst has vigorously depicted party spirit and party rule as they exist among us. "Everywhere," he says, "the number is very small of those who are clearly conscious to themselves that the party is only a means to the attainment of certain ends, and not itself an end. In the United States party spirit has penetrated the entire political life more than anywhere else. For this reason the party has also here more than anywhere else won, in the conceptions of people, an existence independent of the individuals composing it. The party is the political church. Its traditions and its programme have something of the binding obligation of dogma" (p. 592). Of the practice of nominating for high office the men who have the fewest enemies—men, that is, who possess neither eminence nor marked individuality—he says: "A party which neither is held together by enthusiasm for an eminent personality, nor has a positive programme, because it dares not offer one to the heterogeneous elements of which it is composed, is really no longer a party, for opposition to the party in power can never by itself afford the basis for a party" (p. 327).

We have said that the first step from government *by* party to government *for* party is an outgrowth of radical democracy; an effort honest in the main, although violent and unenlightened, on the part of the masses to realize more completely their notion of a democratic government. Plainly enough the result, so far as the personality of the individuals who administer the government is concerned, is that described forcibly on page 84: "The undeniable fact, one which in truth lies in the most glaring light, is that from that time [the triumph of Jackson] the people began to exchange the *leadership* of a small number of statesmen and politicians of a high order for the *rule* of an ever-increasing horde of politicians of all ranks, down to the saloon-keeper who plays the politician, and the common thief in the mantle of the demagogue." That is just it, and we all know in our hearts how true it is—party is no longer an agent of administration, it is no longer even our ruler, it has become an instrument for the greed and ambition of politicians.

The process of substituting rule for party in place of rule by party is

admirably described in detail in the volume before us. Its especial merit, we may say the most characteristic feature of the author's method, is the analysis of motives and influences derived from a careful and extended study of the very words of the men of that day; and, as a result, a full and luminous portrayal of the successive steps of the revolution in question. It is as if one talked with the men themselves; it is made even more comprehensible than it could have been to a contemporary; for contemporaries are bewildered by the multiplicity of ideas and expressions which fill the air, and are unable to determine which of them belong to the prevailing current of the time, which are reminiscences of something that has been outgrown, and which are mere sound, signifying nothing. But the author of this book, looking back over many years, and seeing clearly what it all ended in, is able to eliminate everything which does not belong to the great movement, and to set before us the movement itself in all its completeness and in all its details. Then he sees more than any contemporary could, even the keenest-eyed, because he has documents before him which, at the time, were seen by only a few eyes. The sentiments, the reasonings, the interests, the underhand influences at work are set before us in a masterly manner; very copious citations, moreover, in the foot-notes, enable the reader to follow every step of the analysis in the very language of the actors themselves. As we said when speaking of the address which makes the first chapter of this volume, General Jackson is shown to have been only the agent by whom the revolution was accomplished, not by any means the cause of the revolution. The spirit of radical democracy, the eager confidence of the masses in their capacity to carry on the government without training, the feeling that democracy meant government, not merely by the people, but *immediately* by the people—this spirit had been besieging the gates of government ever since the establishment of the republic, and of this spirit Andrew Jackson was the incarnation. And when it triumphed, it triumphed all at once. There is, at least, this comforting fact in the unpleasant picture presented by Professor von Holst—that we at the present day need not think our politics are deteriorated since a generation ago. Perhaps there is a larger proportion now of mere interested politicians; but it is only a difference of proportion—the system of administration set up by Jackson and Van Buren is just that which flourished under Grant. The abuses are identically the same, and the cry for reform was just as loud; often in reading these pages one would almost think it was his own day that was described.

On the whole, therefore, the reader rises from the perusal of this volume with a feeling of increased courage and hopefulness. It is true he has had many of his idols broken and his illusions dispelled; he has been taught that the good old times were fully as bad as the bad times of to-day; he has been forced to see that the giants whom he has revered, the Clays, Calhouns, and Websters, were as self-seeking and as capable of mean and dishonest acts as our Blaines and Tildens. It is true he can look back over weary years of fruitless efforts at reform, and there is a tone of discouragement to-day that there was not then. But it is even here that he finds his best assurance. It was the people that forced upon the country the ill-fated experiment of 1828; it was done in all the enthusiasm and hopefulness of a generous theory, and in the face of the warnings of experienced statesmen. At the present day it is different. It is nobody but the politicians now who believe in the present system of party rule, or who have any interest in keeping it up. If the people appear to acquiesce, it is only because they see no way to amend it. Both parties were forced in 1876, in the sheer necessity of self-preservation, to raise the banner of reform, to abjure publicly the principle of party rule; perhaps the next time they will find themselves forced not merely to talk but to act.

The extracts we have given will convey some notion of the strong and keen criticism, and the profound intelligence, which appear in this book. Such extracts could be multiplied almost without limit; we have space, however, for only a few. Mr. Hoar's recent article in the *North American Review* finds support in these words: "One could write a book upon the part played by the 'Rules of the House' in the history of the legislation of the country. But the shortest and emptiest chapter would treat of their employment for the fulfilment of their legitimate ends" (p. 304). The author gives high praise to General Harrison as a man of honor and integrity; and of the "hard-cider" campaign of 1840 he says: "It has been too common to find only occasion for derision and censure in all this. It should not be overlooked that under the mask of a fool's play, which was often pushed to the point of being really discreditable, there lay the honorable and warm protest of the people against a shameless party spirit aiming to depreciate and befoul genuine merit" (p. 331).

FRENCH PROTESTANTISM.*

FRENCH Protestantism, which has long manifested a worthy interest in its noble history and martyrology, is not likely to take a less interest in the past for the inspiring future that is rapidly—almost suddenly—opening before it. The little residuary Huguenot Church, a remnant left over from so many persecutions and banishments that failed quite to extirpate it, depressed with hindrances and disabilities, and distracted by the schism between orthodox and rationalist, has always had a weight and value in the commonwealth vastly out of proportion to its numbers. For these have been infinitesimal—hardly one in sixty of the population; and yet, by every test that can try the character of different classes of a population, the Protestants show, at every fair opportunity, a magnificent superiority. Just now, for instance, their newspapers are counting up, with pardonable exultation, the great proportion of honors at the Paris Exhibition that have been carried off by Protestant artists and artisans. Their prominence in authorship and literature, and in the profession of teaching, has been admitted, and has been one ground of clerical opposition to the system of public education. But the most signal and “stunning” demonstration of how much more the French Protestants weighed than they counted, was given at the time of the reconstitution of the ministry a year ago, when, on counting the noses of the new ministry, it actually appeared that a majority of them were Protestants. The fact had no political significance whatever; it had not come about by any contrivance. But on this very account its larger significance was the more impressive—that the 600,000 should furnish one-half the governing heads for the 36,000,000! At its exit, the Dufaure Ministry counted three Protestants out of the nine; and now the Waddington Ministry numbers six Protestants (including Jules Ferry, Minister of Public Instruction, a new convert) to three more or less Catholic. Admiral Jauréguiberry is also a convert, but his change from the Catholic Church to the Protestant is of some years’ standing.

Under the Republic the French Protestants possess, for the first time since the Concordat, the liberty of propagation; and they have not been slow in feeling the sense of responsibility which this is adapted to impress. The two schools of doctrine among them, whose mutual conflicts have been sometimes acrimonious, have shown a disposition, not to compromise their respective convictions, but to act fraternally on the basis of the principles which they hold in common for the general interests of France. They have by no means reached “the end of controversy,” but a visible sign of their improved temper toward each other is found in the *Journal du Protestantisme Français*, which, since last October, has been representing the common interests of both parties in its little weekly issue; and a still more important sign of the same is expected to appear next April, when the new Protestant daily, *Le Réformateur*, “journal anti-clérical,” is to make its *début* among the political journals of Paris. It has added interest, and we think it has also added strength, to the position of French Protestantism that within two or three years three or four of the most eminent leaders of the “Free Church” have returned to the Established Protestant Church from which their fathers seceded. The first of these, Pastor Bersier, is unquestionably the foremost preacher in France, of any communion. Théodore Monod, heir of a name illustrious in his communion, and a widely popular evangelist, is another. A third is M. Bost, founder and director of the noble system of charities at La Force. This accession strengthens and tends to broaden the orthodox party, which has been for some time widening both numerically and theologically.

Now, upon this conjuncture in the history of the French Protestant Church comes one of the most remarkable spontaneous religious movements known in church history. It calls itself *religious opportunism*, and does not pretend, to begin with, to be governed by religious motives at all. It is the spontaneous movement of serious, thoughtful, patriotic men, Catholics by birth, baptism, and civil registration, who are disgusted with the fanaticism of pilgrimage and miracle-mongery, and with the latest additions to the creed, and impressed with the injury to the country in the affairs of this life by the domination of the Catholic Church; and who reason that inasmuch as it is impossible for a people to exist without some religion, and inasmuch as no man in France can effectually and definitively get out of the Roman Catholic Church except by distinctly connecting himself with some other, therefore the best

solution of the religious question is for a man or a community to quit the Roman Catholic Church and join the Protestants. And it is astonishing how fast they are doing it. The movement began, if we are rightly informed, not in France, but in Belgium; and the first conspicuous leader in it was no less a man than Émile Laveleye, the publicist, whose statistical studies had been of a nature to set the case well before his mind. Like all the rest of the “opportunists” he became at once a zealous propagandist of his principles, or rather his policy, in which he is zealously reinforced by others who act from more purely spiritual considerations. The consequence in Belgium has been, in some instances, the transfer of whole villages from the Roman to the Protestant communion, and in others the founding of flourishing congregations made up of converts from the Roman Church.

In France the movement began suddenly and spontaneously by a letter written to his bishop by M. Paul Bouchard, ex-prefect of a department in the south of France, asking him to take note of the formal withdrawal of himself and his family from the Roman communion and their adhesion to the Reformed Church. This letter, without any recent precedent in France, made no small stir in the Republic, and was received by the Protestants with a very doubtful and hesitating welcome in view of the reasons on which the act was predicated. But its seed was in itself after its kind, and the sort of fruit that sprung from it is indicated by the men who have followed M. Bouchard’s example. One of the earliest was M. Renouvier, editor of *La Critique philosophique, politique, scientifique et littéraire*, who has added to his Review a Quarterly Supplement, the *Critique Religieuse*, as an organ of the new movement. With him goes M. Pilon, his associate in the Review. Another adherent is Jules Favre, who manifests his faith by occasional newspaper articles. The pamphleteer of the new party is Eugène Réveillaud, whose brochure, “*La Question Religieuse et la Solution Protestante*,” is the best brief exposition of the reasons of the movement. These are names enough to show the character of the party. Its numbers may be guessed at from the fact, announced a few weeks since by the *Journal du Protestantisme Français*, that there are now on file in the Bureau of the Minister of Public Worship no less than forty-five applications for the organization of new congregations in the Established Protestant Church. There is no doubt that we are in the presence of a bold politico-religious movement to carry republican France over from Catholicism to the Protestant Church; and if the open war which the Catholic clergy has waged against the Republic is the occasion of their loss in the impending contest, there will be few outside of their own communion to sympathize in their griefs.

Of the two books that have given us occasion for these remarks, the first is not new, only now issued in a new and convenient cheap edition. It has been a fruitful mother of books, no less than three smaller lives of Palissy having come forth from it since it first introduced its hero’s name to the general public in 1852. There is excellent biographical art, and too much consciousness of art (how could the writer help it, being a professor of literature?) in the construction of it; it takes the reader forward with a continual progress, like a good novel. But it is mortifying to find the Professor of English Literature in University College, London, speaking of “eliminating valuable ideas” (p. 228) in the sense of eliciting them. It makes us blush for our common origin, and reflect what would be the expressions of an English critic if he had found the word so used by an American author.

The life of Du Plan is a valuable little book, but not fitted to be a popular one. It is a careful contribution to the history of one of the most thrilling periods in the life of “the Church in the Wilderness,” and tells of the efforts of a chivalrous gentleman to obtain succor in foreign courts for the persecuted remnant of his co-religionists in the Cévennes. The English translation, made by an English descendant of this gentleman and martyr, is exceptionally well executed.

RECENT NOVELS.*

‘SIGNOR MONALDINI’S NIECE’ is full of the charm of Rome. The author feels, and can reproduce, the loveliness of form and color which makes it an enchanted place; its glowing light, its soft air, its profuse succession of flowers, the steadfast beauty of the hills, the infinite variety of the Campagna, the power of its architecture, affecting the mind almost as the work of natural forces; the varied beauty and abundance of its fountains—all these rise like visions before the reader who chances to be also a lover of Rome. Not only the wonderful city but

* ‘Palissy the Potter. The Life of Bernard Palissy, of Saintes. By Henry Morley, Professor of English Literature in University College, London.’ New Edition. London and New York: Cassell, Petter & Galpin.

‘Benjamin du Plan, Gentleman of Alais, Deputy General of the Reformed Churches of France, 1725-1763. From the French of D. Bonnefon, pastor of the Reformed Church of Alais, Department of Gard.’ London: Hodder & Stoughton; New York: Scribner & Welford.

* ‘Signor Monaldini’s Niece.’ (No-Name Series.) Boston: Roberts Bros. 1879.

its surroundings are familiar to this writer: the writhing olive-trees, the stately neglected buildings, the wide purple distance, the hill-sides steeped in varying light and shadow, are all used in the setting and the background of the story, and for the moment one forgets the curdling wind and the bitter outlines of the North. The *mise en scène* being so good, what are the actors? One girl with wonderful beauty and an ignorance of the world which transcends naïveté; one mysterious man of rank, who, being specially a man of the world, yet behaves with a simplicity fit for a boy; one coarse-natured family wrapped in an ignoble prosperity; one rather vague and cold-blooded artist; and around these, who are the high lights of the picture, are grouped various characters all more or less shady. We take it to be the writer's intention to protest against the usual conventional restrictions on women's freedom of action, but *elle s'y prend mal*, and almost all her characters turn out as her opponents might desire. The beautiful Camilla, Signor Monaldini's niece, walks alone through the streets of Rome, and is indignant and disgusted at the displeased comments of her relations; yet a single glance as he passes her inflames Don Filippo with an undying passion, and Camilla finds life richer and more endurable because of his existence. Camilla, whose French father seems to have inspired her with the most liberal views as to what is possible for the *jeune fille*, sickens in the uncongenial atmosphere of her uncle's house and is carried for recovery to Assisi, to be with a sort of family dependent. All the description of the town and Camilla's life there and of her hostess is charming. On her return to Rome an eccentric German lady, Baroness von Klenze, who is captivated with Camilla's beauty and distinction, invites her to spend the summer with her at Frascati. Camilla is enchanted with the prospect, and, almost before the matter is settled, Don Filippo takes an apartment in the same villa, and determines to give himself the happiness of seeing Camilla in the peace and freedom of the country, while he expects to persuade the public that he has not left Rome. For Don Filippo has a wife living, insane and never likely to recover, but likely to live as long as he; and, being a Catholic, no divorce is possible. A rejected lover of Camilla, the Count of San Claudio, who has married her cousin, discovers the arrangement at Frascati and communicates it to Signor Monaldini, who goes instantly to the villa and overwhelms Camilla with the coarsest reproaches. Camilla desires him never to speak to her again; and having lost her home in this house, and the Baroness being slightly cool in consequence of Camilla's refusal to marry her protégé, Carlile, she goes to Rome, hoping for counsel and assistance from Miss Conroy, an American lady who has appeared and disappeared in the story, and who in great poverty has given lessons. Camilla finds her in a charming apartment and the aspect of her surroundings entirely changed. She gives Camilla welcome and sympathy, and when she hears her story begs her to come and live with her, but suddenly checks herself and tells her own story first. Her apartment is provided by a lover—a married man—and she endeavors to argue that her position is blameless. Camilla recoils, and while they are talking the lover appears by a secret staircase and Camilla goes to Frascati. There comes Don Filippo, and in the midst of a talk of love and renunciation San Claudio (apparently) dashes out of the darkness, throws Camilla into a pond, and vanishes. Camilla is drowned, San Claudio kills himself, and twenty-four hours afterwards Filippo, who is watching the coffin, receives news of his wife's death. He passionately embraces the body, whereupon Camilla comes to life, and the rest is left to the reader's imagination. We believe, from internal evidence, that this book is written by an American woman; it is very clever, but its atmosphere is rather what we expect in the work of certain clever Frenchmen.

Heyse's stories have always a certain charm of freshness and actuality; the world seems wide and life various as one reads. The beauty of lake and wood and sea is vividly and simply indicated, and, above all, in his shorter stories his theories find less place, though they are sufficiently suggested. One of these stories, "L'Arrabiata," here called "The Fury," was published many years ago in this country—we believe by Putnam, in a collection of translated stories—but it comes in well here and we think it the prettiest of the four.

'Pretty Little Countess Zina' is the name which the publishers have thought fit to give to the book by Henri Gréville known as 'Les Koumissines.' It is one of the best of the author's stories, neither tragic nor passionate, with some very agreeable and many very natural personages.

'Tales from the German of Paul Heyse.' New York: D. Appleton & Co. 1879.
'Pretty Little Countess Zina: A Russian Story.' By Henry Gréville. Translated by Mary Neal Sherwood. Philadelphia: T. B. Peterson & Brother.

"Jarl's Daughter" is a short, painful story by Mrs. Burnett. The others in the same volume are too unnatural to deserve criticism.

To describe a story by Dr. MacDonald seems a good deal like explaining that mustard has a sharp taste, or that oranges are generally orange-colored. He has written many books, and all readers of such books know his particular flavor. The proportions of story and sermon vary a little in his different books, and he formerly made more effort than now to blend the two elements. In 'Paul Faber' the sermons are given pure and simple, and though the book has the interest that inheres in honest and imaginative dealing with the most interesting subjects, the plot is very inartificial, and incidents of a very exceptional nature are used more than once in its construction. Paul Faber is an active, able atheist, whose highest life is in his profession, and the book describes his gradual conversion by means of the severe experiences of his life, applied and explained by the clergyman of the parish. He is called to see a beautiful stranger whom he finds at his second visit almost dead from loss of blood. He transfuses blood from his own arm to hers and saves her life. He falls in love with her, and, knowing nothing of her antecedents, marries her. After a time she is wrought up to confess to him that she had been another man's mistress. He rushes away and when he returns finds her gone. He endeavors to put a good face on the matter, and to go about his work as usual, but falls into a severe illness and suffers in every way, discovering, by the bye, that a little girl whom he has seen growing up in the village is an illegitimate child of his own. Mrs. Faber is all the while hidden in the neighborhood with a friend, and her husband being called in to her, again performs the operation of transfusion, *without recognizing his patient*. We see in some of the English papers enthusiastic praise of this book, and we do not profess to have said all that may be said in its favor, but we doubt if it is by books like this that men are convinced or sins abated.

Mr. De Kay's notions of Bohemia are not precisely those of Murger. His hero mildly makes change at a dry-goods shop and sees the heroine first through the railing of his desk, and his *beau moment* is when he quarrels with a shopman to save his lady from being searched as a shop-lifter. The heroine, a rich and dashing young lady, living quite alone, is supposed to move in the best society of New York, but is unable to spell correctly, and when excited sings, *à haute voix*, in any company, a blasphemous camp-meeting song. The men described are the appropriate companions of such a lady; in fact, we do not remember to have seen so many odious people in so small a book. There are three or four powerful pages which describe the wanderings of Lee just before his suicide. But for these we should call the book a disastrous piece of vulgarity.

We are never thoroughly aware how full the commonplace world in which we live and move is of romance and adventure except when we dip into the thrilling evidence of a criminal trial or the pages of a work of fiction. 'His Heart's Desire' is a tale of New York life, of life on the Hudson, a river connected in our minds, to be sure, with plenty of romance in the early colonial times, but recently with nothing more exciting than daily and nightly steamboat and railroad journeys, and the residence on one side of it of a considerable number of extremely well-to-do people who are popularly supposed to represent the "old Knickerbocker" families. It is in one of these very houses, however, that the scene, or a great part of the scene, of 'His Heart's Desire' is laid; and let no one who has not read it presume upon his knowledge of the Hudson. There are so many persons in the book that we should despair of being able to enumerate them in any reasonable space; but the principal characters are these: Clement Chilton and his nephew, Philip Grey; Walden St. John and his sister, Nora St. John—a strangely beautiful woman, no longer very young but not old either, over whom there hangs a mystery; Miss Florence St. John, her niece, in love with Grey, who is in love with her but suspects her of coquetry; Colonel Etheridge, a man of the world and of pleasure, in middle life, and in love with Florence St. John; young Clarence St. John; John Wilton, a village blacksmith and philosopher with a pretty daughter, Annie Wilton, who unfortunately attracts the attention of young St. John; and finally Mr. Sistare, the villain of the story, whose heart's desire it is to marry Nora St. John, and who comes very near doing it. Clement Chilton is a mysterious and somewhat sarcastic man, who has an extremely low opinion of women and particularly of the St. John women. The book opens with a conversa-

'Jarl's Daughter, and Other Stories.' By Mrs. F. H. Burnett. Philadelphia: T. B. Peterson & Brother.

'Paul Faber, Surgeon.' By George MacDonald, LL.D. Philadelphia: J. B. Lippincott & Co. 1879.

'The Bohemian: A Tragedy of Modern Life.' By Charles De Kay. New York: Charles Scribner's Sons.

'His Heart's Desire: A Novel.' Philadelphia: J. B. Lippincott & Co. 1878.

tion between him and his nephew, in which his peculiar characteristics are brought out with some force, as one or two extracts will show. This is the way in which he looked when he first heard of Florence St. John's existence: "He had grown pale, his eyes burned like coals, his lips wore the cynical expression of his worst mood." On hearing of Philip's attachment to her, he says: "Begin to doubt her at once; a girl who, at sixteen, was ready to fall in love and pledge herself to you against your own better judgment, is probably well matured in intrigue long before this." Miss St. John has had an unfortunate history, having been deceived by a lover in her early youth, and having spent the rest of her life in concealing this early incident. Mr. Sistare, her brother's secretary, finds out some part of her story, and being determined to marry her, gradually, by threatening exposure of her secret, forces her into complete submission, when he is suddenly murdered by Annie Wilton, whose unfortunate relations with young St. John he has discovered and made use of. Annie drowns herself, and Sistare being dead, Miss St. John cannot marry him; besides which, she has been already married all the time to Clement Chilton, though this obstacle Sistare had thought removed by a palpably fraudulent divorce procured by himself. Of course, Philip Grey marries Florence, and the pretty Mrs. Archer marries old St. John, and the misery of Miss St. John's life is brought to an end by the discovery of her long-lost child, who conveniently dies at the same time, and a reconciliation with the cynical Clement, who, it seems, was a warm-hearted man after all. Such is life on the Hudson, and all we can say of it is that it is much worse than we suspected. In the hut of the lowly blacksmith and the palace of the wealthy Knickerbocker capitalist care stands behind the chair of each one of the company assembled for the banquet, and at his touch the feast turns to ashes. Murder and suicide are quite common things on the Hudson, as are also slips of a serious character by noble ladies and humble village maidens. The men are sadly unprincipled when they are not priggish, but they are brave, handsome fellows, well qualified to break the hearts of the Knickerbocker ladies. Altogether it is a romantic though somewhat wearing life, and, if 'His Heart's Desire' gives a correct picture of it, one of which there is very little conception in New York.

Goethe and Schiller: their Lives and Works; including a Commentary on Goethe's 'Faust.' By Hjalmar H. Boyesen, Professor of German Literature in Cornell University. (New York: Charles Scribner's Sons. 1879.)—This volume contains a very readable collection of facts and opinions concerning Goethe and Schiller, and a commentary, not textual but discursive, on 'Faust.' The latter, like most commentaries on 'Faust,' takes too little account of Goethe's own utterances about his poem. Certainly it is not necessary in commenting upon a "barbaric composition," "mad stuff outside of all ordinary feelings," something "which will always remain a fragment," and is the "whole" of it "subjective," to show that every inconsistency is only apparent, nor to assume that there is a deep meaning lying hidden in every detached scene, and that it is our fault and not Goethe's if we do not grasp this meaning. Goethe often wrote not to be understood by the public but to please himself: as Lewes remarks, he had not the fear of Quarterly Reviewers before his eyes, and he declared with emphasis that he did not know himself what idea he had embodied in his 'Faust.'

Interesting as Professor Boyesen's book will prove to most persons desirous of gaining a knowledge of German literature outside of that literature itself, its value is diminished by the absence of an index, and its interest and value both are diminished by a haziness of statement contracted possibly during the author's studies of hazy German books, and fostered by an awe of Goethe and Schiller which tempts him to balance praise and blame till we know not which is meant to predominate. His criticisms are not brisk enough to impress themselves on the student's memory, and his subtlety has a perfunctory air—an air as if he were convinced that no history of German literature ought to be written without a certain quantum of subtlety, and convinced besides that subtlety and definiteness could not be coexistent.

"Goethe was the last man to attempt the writing of a creed. . . . He had too great a reverence for the truth to wish to confine it within the narrow bounds of a phrase which it must, in time, necessarily outgrow. The absolute truth, he would have said, no man can fathom and no words express, and a creed is, therefore, a mere subjective expression of what one man or a great body of men at a certain time believed" (p. 218).

"The unnaturalness of the restraints to which he [Schiller] had been subjected in his . . . early youth had inspired him with a vehement hunger for nature, by which, like Rousseau, he understood absence of civilization. . . . The nature which he now strove to approach was

no longer the fictitious felicity and innocence of the savage state, but a natural civilization—a civilization ennobled and regenerated by culture and art, and untrammelled by artificial beliefs and prejudices" (p. 388).

Somewhat akin to Professor Boyesen's passion for subtlety is his fondness for accounting for what is not worth accounting for by reasons which are really no reasons at all. "He [Goethe] was a Goth, and as such could fathom all the dim profundity in a Gothic legend" (i.e., the legend of 'Faust') (p. 154). "He [Faust] has recognized the progressive development of all living creatures (*die Reihe der Lebendigen*); he sees 'his brothers in air, in water, and in the silent wood.' Whether it is his love which has thus suddenly cleared his vision, or the long career of sensuous impressions through which Mephistopheles had been leading him, is difficult to determine" (p. 212). But does love, do voluptuous impressions, ever sharpen the scientific sense? "By a wide survey of the grand area of human action, Schiller gained that calm equilibrium of spirit which his friend [Goethe] had acquired by what, at times, appeared like Buddhist absorption (!) in the immensity of nature" (p. 387). Goethe's scientific and Schiller's historical studies are here made to account for the perfection of form which finally took the place of extravagance in their writings. But is it not much more probable that whatever had been their studies, polish would finally have come with increase of years and longer practice in composition? It does with most poets. How Goethe resembles the Buddhists is not clear; we have no knowledge that they pursue the natural sciences, nor that he desired to be absorbed in the divinity.

What we mean by Professor Boyesen's awe of Goethe and Schiller will be clear from the following passage: "At a party . . . he [Schiller] drank an immoderate amount of wine, and had to be carried home to his lodgings. . . . The poet, however, though he may have indulged in occasional excesses, . . . was never unfaithful to his better nature" (p. 399). The author cites with a serious face these sentences from Schiller's "glorious letter of July 2, 1796," to Goethe. They seem to need both explanation and comment: "I shall entirely devote the next four months (!) to it [the study of Goethe's novel of 'Wilhelm Meister'], and with joy. . . . The beautiful relation which exists between us makes it, in a certain way, a religion with me, to make your cause my own as regards this book, to develop whatever there is that is real in me into the clearest mirror of the spirit which breathes through this volume" (p. 93). The italics are our own. Professor Boyesen asserts on page 164 that "It was not in Goethe's nature to philosophize," and on page 115 that "What especially dignifies" Goethe's poem of "Hermann and Dorothea," "and gives it an epic grandeur and movement, is its connection with the French Revolution." Now, as a matter of fact, Goethe is extremely fond of philosophizing, as witness innumerable passages in his prose writings, and the source of the "epic" grandeur of "Hermann and Dorothea" is certainly to be sought (we appeal to any one who has ever read the poem) very far off from the French Revolution—namely, in the metre, the Homeric epithets, etc., etc. Besides, "Hermann and Dorothea" is neither founded on any incident of the French Revolution, nor does the latter, Professor Boyesen himself informs us, come in at all in the poem except as a topic of conversation between the *dramatis personæ*.

We notice several Germanicisms and mistranslations; thus, p. 96, "romances" (*Romane*) for novels, and "pragmatical" (*pragmatisch*) for practical; p. 51, "Herrnhutlean" (the *u* is long, however) for Moravian; p. 164, Philosophers "break their heads," for philosophers puzzle their brains; p. 320, "gouty" (*gichtisch*) foam bubbles," for bubbles of convulsive foam, and p. 370, "daintily timbered bed" (*zierlich gezimmertes Bett*), for daintily-fashioned bed.

Plans of Twenty-seven Doric Temples, taken from the best Authorities, and drawn on a Uniform Scale, by Charles H. Barr, Student in the Lawrence Scientific School, Harvard University. (Cambridge: W. L. Titus. 1878. One volume folio, twenty-two plates.)—These "plans" are ground-plans only. Most of them are complete in so far that they give each the whole perimeter of the temple represented, and all the walls and columns; though two or three are shown as slighter traces only, from which the whole scheme cannot now be inferred. The presentation of all these ground-plans, side by side, and on the same scale, for easy comparison, is obviously very interesting and very valuable to students. The immense size and elaborate plan of the great temple at Selinus, compared with the famous Parthenon, which is very much smaller, and with the scarcely less famous Temple of Theseus at Athens, which is smaller still, call attention forcibly to the extraordinary nature of

those Sicilian colonies of the Greeks, an inferior one of which produced such buildings, not singly but in groups. This book gives plans of six temples at Selinus: three of these must be the famous three which stand on a hill without the walls of the city, the smallest of them about as large as the Parthenon, or as the well-known temple of Neptune at Paestum, the largest having nearly four times the area of either of those more celebrated monuments. The two temples at Olympia are given, taken from Hirschfeld's work of a year ago, describing the excavations; and these will be of interest to those persons who have read accounts of the "Ausgrabungen" in question, while they have not Hirschfeld's book at hand. The publication before us is very simple and modest, with no pretence of title-page and fly-leaves and preface, and is, in fact, only a student's note-book or commonplace-book made public; a simple list of the plates, with the authorities for each one, is the only adjunct to them. We should have nothing but praise for this book of reference but for the need there appears of some warning to the beginner not to take all the plans as of equal authority. There is great difference between one antiquarian and another—between their opportunities, their devotion to their work, their power of accurate observation, and their candor. It should be stated, however, that in every case in which we have been able to compare the plan given with the best authorities other than the one followed, the result has been to confirm the wisdom of the choice made by our author.

Forty-six Social Twitters. By Mrs. Loftie, author of 'The Dining-Room.' (London and New York: Macmillan & Co. 1879.)—To say that this book is better than its name is saying little, for a more absurd title

could hardly be devised. The 'Twitters' are forty-six short essays which appeared originally in the *Saturday Review*. They deal with a variety of small social problems, many of which are so essentially caused by English conventional rules that all the liveliness of style is needed to interest American readers. These essays also include various pleas in behalf of greater variety and freedom in women's lives, and, aside from the inevitable air of omniscience appropriate to a *Saturday Reviewer*, there is reason and good sense in many of the suggestions. Any one who likes to have what serves him for mental food minced beforehand will find that this preparation has some flavor, if too much is not taken at once.

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